Left by the Will of
Mrs. Elizabeth Dennis Deny
August 16. 1821.

p. 9

o—1—6

Speculum Theologiæ in Christo:

OR,

A VIEW

OF SOME

Divine Truths,

Which are either

Practically Exemplified

IN

JESUS CHRIST,

Set forth in the

GOSPEL:

Or may be reasonably deduced from thence.

By *EDWARD POLHILL* of *Burwash* in *Sussex*, Esq;.

LONDON:
Printed by *A. M.* and *R. R.* for *Tho. Cockerill*, at the *Three Legs* in the *Poultrey*, over-against the *Stocks-Market.* M DC LXXVIII.

TO THE CHRISTIAN READER.

IT was anciently obſerved by St. *Auſtin*, touching the Prophets under the *Old Teſtament*, *Non tantum lingua illorum hominum, verum etiam vita fuit Prophetica:* They did not only propheſie, or reveal the mind of God by words; but by things done by or upon them. *Iſaiah* muſt walk naked and barefoot, to ſhew the ſhame of the *Egyptian* captivity. *Jeremy* muſt go down to the Potters Houſe, and there ſee the Veſſel marred, to give the *Jews* a pregnant demonſtration, that God could unmake and deſtroy them. *Ezekiel* was to remove and bring forth his ſtuff, to give them a lively repreſentation of their captivity. Above all, this was eminently ſeen in our great Prophet Jeſus Chriſt; He did not only reveal the Goſpel, but he himſelf is the ſubſtance and mar-

row of it. He is the very mirror of Divine Truths and Perfections. His stile is the Image of the invisible God, the brightness of the Fathers Glory. As an eternal Son, he is such in himself; As incarnate, he is such to us. The Messiah (say the *Rabbins*) is *facies Dei*, the face of God. *The Glory of God* (saith the Apostle) *is in the face of Jesus Christ.* The Divine perfections appear in him, as beauty doth in the face. The invisible one may here be seen; the inaccessible Majesty may be approach'd unto. Infinity, to accommodate it self to our Model, appears *nube carnis*, in a Cloud of flesh, that his glory might not swallow us up. In our *Emanuel* we have a body of Theology, an excellent Summary of Divine Truths, in a very lively manner set forth to us. The Atheist, who owns not a God in Heaven, might here, if he had eyes of Faith, see God in the flesh. The Wisdom of God doth here appear, not in the orders and harmonies of nature; but in a plot much greater, and more admirable: God and Man, infinite and finite, Eternal and Temporal are met in conjunction,

on, that the human, finite, temporal nature in Christ, might be the Theater for the Divine, Infinite, Eternal nature to ſhew its perfections in. The Truth of God manifeſts it ſelf illuſtriouſly, in that no difficulty could hinder the early promiſe of the Meſſiah made immediately after the fall of man; neither could any time bury it in oblivion. He would be true in that which was the hardeſt thing for him to do, in parting with his only begotten out of his boſom for us. After many ages the Promiſe muſt bud and bloſſom, and bring forth the Meſſiah. We ſee here, That God is the holy one, his hatred of ſin is writ in Red Characters, in the blood and wounds of our dear Lord. His love to holineſs was ſuch, that he would ſend his own Son in the fleſh, to recover holineſs into the heart of man again. We have here Providence accurately watching over our Saviour all-along; firſt over his Genealogy, then over his birth, life, death, reſurrection: And laſtly over the iſſue of all; a Church raiſed up to ſing Hoſannah's to him for ever. *Omnia plena Sacramentorum*, ſaith an Ancient;

Every

Every thing in Christ reads us a Lecture of Divinity. He being the second *Adam*, who brought in righteousness and life unto men; we are sure that there was a first, who brought in sin and death to them. From his conception, being an extraordinary one, we may plainly gather what the Two states of Nature and Grace are; By the common generation we are flesh of flesh, unclean creatures. By the power of the regenerating spirit overshadowing our hearts, we become spirit of spirit, holy new-creatures. In his life and preaching we have miracles triumphing over nature and all the order of it; Mysteries exceeding Reason, and all its *Acumen*; and a Samplar of humility, Meekness, Mercy, Righteousness, Holiness, Obedience, such as the Sun never saw. In his death we have, what the proud *Socinian* thinks impossible, Infinite Mercy, and Infinite Justice kissing and embracing each other. Mercy was seen, that God should give his only, his dearly beloved Son for us. Justice was seen, that God should exact of him, standing in our stead, as much as would counterpoize the sin and

suf-

fering of a World, in his glorious satisfa-ction. We see what that is, which justi-fies sinners, and makes them stand before the Holy God. In his excellent example, we see how justified ones, which are my-stical parts and pieces of him, ought to walk and tread in his steps. These things are the subject matter of the ensuing Dis-course; may all, who are called Christians, study Jesus Christ. The little λόγος, the Reason of Man, is much cried up in this Age; may we much more adore the Infinite Word and Wisdom of God. The temper of St. *Bernard* may be recommended to all, *Si scribas, non sapit mihi, nisi legero ibi Je-sum; si disputes aut conferas, non sapit mihi, nisi sonuerit ibi Jesus:* The devout Father could not relish any thing but Jesus Christ; may our hearts ever burn and be inflamed with love to him, in whom are hid all the treasures of wisdom and knowledg; may we desire none but Christ: *Non aliud præter illum, non aliud tanquam illum, non aliud post illum*; Nothing besides him, no-thing like him, nothing after him. This

is the ſcope of my Book; if it profit or do good to any, it is enough, and as much as is deſired by him, who is

A Lover of Truth,

Jan. 21.
1677.

Edw. Polhill.

THE

THE CONTENTS.

CHAP. I.

CHAP. II.

CHAP. III.

CHAP. IV.

* *Pro-*

The Contents.

CHAP. IX.

CHAP. X.

CHAP. XI.

CHAP. XII.

CHAP. I.

A short View of Gods All-sufficiency and condescension in revealing himself. The various ways of Manifestation; In the making of the World and Man; After the fall, in the moral Law; and in types and shadows: Lastly and above all, in and by Jesus Christ.

GOD All-sufficient must needs be his own happiness; he hath his Being from himself, and his happiness is no other than his being radiant with all Excellencies, and by intellectual and amatorious reflexions, turning back into the fruition of it self. His Understanding hath prospect enough in his own infinite Perfections: his Will hath rest enough in his own infinite Goodness; he needed not the pleasure of a World, who hath an eternal Son in his bosom to joy in; nor the breath of Angels or men, who hath an eternal Spirit of his own: he is the Great All, comprizing all within himself: nay, unless he were so, he could not be God. Had he let out no beams of his glory, or made no intelligent creatures to gather up and return them back to himself, his happiness would have suffered no eclipse or diminution at all: his Power would have been the same, if it had folded up all

Chap. 1. the poſſible Worlds within its own arms, and poured forth never an one into being to be a monument of it ſelf. His Wiſdom the ſame, if it had kept in all the orders and infinite harmonies lying in its boſom, and ſet forth no ſuch ſeries and curious contexture of things as now are before our eyes. His Goodneſs might have kept an eternal Sabbath in it ſelf, and never have come forth in thoſe drops and models of Being which make up the Creation. His Eternity ſtood not in need of any ſuch thing as time or a ſucceſſion of inſtants to meaſure its duration; nor his Immenſity of any ſuch Temple as Heaven and Earth to dwell in, and fill with his preſence. His Holineſs wanted not ſuch pictures of it ſelf as are in Laws or Saints; nor his Grace ſuch a channel to run in as Covenants or Promiſes. His Majeſty would have made no abatement, if it had had no train or hoſt of creatures to wait upon it, or no rational ones among them, ſuch as Angels and men, to ſound forth its praiſes in the upper or lower World. Creature-praiſes, though in the higheſt tune of Angels, are but as ſilence to him, as that Text may be read, *Pſalm* 65. 1. Were he to be ſerved according to his Greatneſs, all the men in the World would not be enough to make a Prieſt, nor all the other creatures enough to make a Sacrifice fit for him; *Is it any pleaſure to him that thou art righteous*, ſaith *Eliphaz*, Job 22. 3? No doubt he takes pleaſure in our righteouſneſs, but the complacence is without indigence; and while he likes it, he wants it not.

That ſuch an infinite All-ſufficient One ſhould manifeſt himſelf, muſt needs be an act of admirable ſupereffluent Goodneſs; ſuch as indeed could not be done without ſtooping down below his own Infinity, that he might

gratifie

gratifie our weakness. Those two Hebrew words, בָּשָׂר, which imports flesh or weakness, and בִּשֵּׂר, which is to annunciate and declare good tidings, are of a neer affinity. In the mysterie of the Incarnation God came down into our flesh; and in every other manifestation of himself, he comes down, as it were, into the weakness of creatures or notions, that we, who cannot hear or understand the eternal Word in it self, or enter the Light inaccessible, might see him in reflexes and finite glasses, such as we are able to bear. Every manifestation imports condescension. The World, as fair and goodly a structure as it is, is but *instar puncti aut nihili*, like a little drop or small dust to him. Creature-reason, though a divine particle, and more glorious than the Sun it self, is but a little spark for the Infinite Light to shew himself in. No words, no not those in the purest Laws and richest Promises, are able to reach him; who, as an Ancient hath it, is ὑπερούσιος, ὑπεράγαθος, ὑπέρσοφος, Essence, Goodness, Wisdom, all in hyperbole, in a transcendent excess above words or notions. His Name is above every name; nevertheless, he humbles himself to appear to our minds in a Scripture-image; nay, to our very senses in the body of Nature, that we might clasp the arms of Faith and Love about the holy beams, and in their light and warmth ascend up to their great Original, the Father of Lights and Mercies.

Chap. 1.

God hath manifested himself many ways. He set up the material World, that he, though an invisible Spirit, might render himself visible therein: all the hosts of Creatures wear his colours. Sensible things (say the *Platonists*) are but the types and resemblances of spiritual, which are the primitive and archetypal

Chap. 1.

typal Beings. Every thing here below (say the *Jewish* Cabalists) hath some root above, and all Worlds have the print and seal of God upon them. Eternity shadows forth it self in time; infinite Power, Wisdom, and Goodness, pourtray out themselves upon finite things in such legible characters, that, as soon as we open our eyes upon them, we see innumerable creatures pointing to the Creator, and teaching that Wisdom, which *Archytas* the Philosopher placed in the reduction of all things to one great Original. Almighty Power hath printed it self upon the World, nay, upon every little particle of it: all the creatures came out of nothing, and between that and Being is a very vast gulf. It was an infinite Power, which filled it up and fetched over the creatures into Being; it was an Almighty Word, which made the creatures at an infinite distance hear and rise up out of nothing. The old Axiom, *Ex nihilo nihil fit*, is Natures limit and a true measure of finite powers; but when, as in the Creation, Nature overflows the banks, when Nullity it self springs up and runs over into a World, we are sure, that the moving Power was an Infinite one. And as infinite Power appears in the being of the creatures, so doth infinite Wisdom in their orders and harmonies. The curious Idea's and Congruities, which before were latent in the divine breast, are limned out upon outward and sensible things, standing in delicate order and proportion before our eyes. The World is a System of contraries made up into one body, in which disagreeing natures conspire together for the common good: each creature keeps its station, and all the parts of Nature hang one upon another in a sweet confederacy. Meer natural Agents operate towards their

ends,

ends, as if they were Masters of Reason, and hit their proper mark, as if they had a providence within them. Such things as these teach us to conclude with *Zeno*, that λόγος, Reason, is the Great Artist which made all; and to break out with the Psalmist, *O Lord! how manifold are thy works? in wisdom hast thou made them all.* And as the two former Attributes shew forth themselves in the creatures, so also doth infinite Goodness: all the drops and measures of goodness in the creature lead us to that infinite Goodness, which is the Fountain and Spring of all. *Pherecydes* the Philosopher said, That *Jupiter* first transformed himself into Love, and then made the World; he, who is essential Love, so framed it, that Goodness appears every-where: it shines in the Sun, breathes in the Air, flows in the Sea, and springs in the Earth; it is Reason in Men, sense in Brutes, life in Plants, and more than meer Being in the least particles of matter. The *Manichees*, who would have had their Name from pouring out of *Manna*, did brook their true name from *Mania*, that is, Madness, in denying so excellent a World to be from the good God. The light in their Eyes, breath in their Nostrils, bread in their Mouths, and all the good creatures round about them, were pregnant refutations of their senseless Heresy: the prints of goodness everywhere extant in Nature, shew the good hand which framed all.

Chap. 1.

In the making of Man in his original integrity, there was yet a greater manifestation. In other creatures there were the footsteps of God, but in Man there was his Image; a natural Image in the very make of his Soul; in the essential faculties of Reason and Will, upon which were derived more noble and divine prints of a Deity than upon all the World

besides.

Chap. 1. besides. And in that natural Image there was seated a moral one, standing in that perfect knowledg and righteousness, in which more of the beauty and glory of God did shine forth, than in the very essence of the Soul it self. His Mind was a pure Lamp of Knowledg without any mists or dark shades about it, his Will a mirrour of Sanctity and rectitude without any spot in it; and, as an accession to the two former images, there was an image of Gods Soveraignty in him, he was made Lord over the brutal World; without, the beasts were in perfect subjection to him: and within, the affections. Now to such an excellent creature, in his primitive glory, with a Reason in its just ἀκμῇ or full stature, the World was a very rare Spectacle; the stamps and signatures upon the creatures looked very fresh to his pure Paradisical eyes: from within, and from without, he was filled with illustrious rays of a Deity: he saw God everywhere; within, in the frame and divine furniture of his Soul, and without, in the creatures and the impresses of goodness on them: he heard God every-where, in his own breast in the voice of a clear unvailed Reason, and abroad in the high language and dialect of Nature. All was in splendor, the World shone as an outward Temple, and his heart was in lustre like an Oracle or inward Sanctuary; every thing in both spake to Gods honour. Such an excellent appearance as this, was worthy of a Sabbath to celebrate the praises of the Creator in. But alas! Sin soon entred and cast a vail upon this Manifestation; on the World there fell a curse, which pressed it into groans and travelling pains of vanity; the Earth had its Thistles, the Heavens their spots and malignant influences, all was out of tune, and

and jarring into confuſion. In Man all the Images of God more or leſs ſuffered, the orient Reaſon was miſerably clouded, the holy Rectitude utterly loſt: without, the beaſts turned rebels; and within, the affections. Nevertheleſs God, who is unwearied in Goodneſs, would further manifeſt himſelf. Promiſes of the *Meſſiah*, and of grace in him, brake forth unto lapſed man; and as appendants thereof there came forth Sacrifices and other types to be figures of heavenly things, and a kind of Aſtrolabe to the pious *Jews*, that by earthly things they might aſcend unto Celeſtial. Alſo the Moral Law was given forth by God, the ſpiritual Tables being broken, material ones were made; Holineſs and Righteouſneſs being by the fall driven out of their proper place, the heart of man, were ſet forth in letters and words in the Decalogue. This was ſo glorious a manifeſtation, that the *Rabbins* ſay, that Mountains of ſenſe hang upon every *Iota* of it. The *Pſalmiſt* in the 19*th Pſalm*, having ſet forth how the Sun and Heavens ſhew forth Gods glory, raiſes up his diſcourſe to the perfect Law, which, as it enlightens the inward man, is a brighter luminary than the Sun which ſhines to ſenſe; and, as it comprizes all duties within it ſelf, is a nobler circle in Morality, than the Heavens which inviron all other bodies are in Nature. *The Commandment,* ſaith the Pſalmiſt, *is exceeding broad,* Pſalm 119. 96: it is an Ocean of Sanctity and Equity, ſuch as humane Reaſon, the ſoul and meaſure of civil Laws, cannot ſearch to the bottom. Love to God and our Neighbour is the center of it; and as many right lines as may be drawn thither, ſo many are the duties of it. Whatſoever it be, that makes up the juſt poſture of man towards his Maker or fellow-creatures, is required.

Chap. 1.

Chap. I. quired therein. Humane Laws are δίκαια κινούμενα, movable orders, such as turn about with time; but the Moral Law is by its intrinsecal rectitude so immortalized, that, as long as God is God, and man man, it cannot be altered.

After all these Manifestations, God revealed himself to the World in and by Jesus Christ; this is the last and greatest appearance of all. In the inferiour creatures there is a footstep of God, but not his Image; in man there is his Image, but a finite, a created one: but Jesus Christ is the infinite increated Image of God. The nearer any creature doth in its perfections approach to God, the more it reveals him; life shews forth more of him than meer being, sense than life, Reason than all the rest: but oh! what a spectacle hath Faith, when an humane nature shall be taken into the Person of God, when the fulness of the Godhead shall dwell in a creature Hypostatically! Here the Eternal Word which framed the World was made flesh; the infinite Wisdom which lighted up Reason in man, assumed an Humanity; never was God so in man, never was man so united to God, as in this wonderful Dispensation: more glory breaks forth from hence than from all the Creation. We have here the Center of the Promises, the substance of the types and shadows, the Complement of the Moral Law, and Holiness and Righteousness, not in letters and syllables, but living, breathing, walking, practically exemplified in the Humane nature of Jesus Christ.

CHAP.

CHAP. II.

Christ considered as a Prophet and a speculum. *The Divine Attributes shine in him, particularly Wisdom. The obstacles of Redemption to be removed. The Son of God fit for the work: many admirable conjunctions of God and Man, of Justice and Mercy, of Punishment and Obedience in Christs sufferings; of Satisfaction and a kind of execution of the Law; of Satisfaction and Merit; of Merit and Example; all tending to our Salvation. The rare conquest of Sin, Satan, the World, Death; Humility of mind necessary. The desperate issue of the pride of humane Reason; need of Humility from the threefold state of Reason, in Integrity, after the Fall, after Faith.*

JESUS CHRIST, as he is the eternal Son of God, is the brightness of his glory, and the express Image of his person, *Heb.* 1. 3. But because our weakness could not bear so excellent a Glory without being swallowed up by it, he veiled himself in our flesh, that he, who was light of light in the eternal Generation, might become the light of the World in an admirable Incarnation; and such he was under a double notion. He may be considered either as revealing the Gospel, and thus he is the great Prophet, who from his Fathers bosom brought down so many pretious truths and mysteries to the World; or else as set forth in the Gospel in his conception, birth, life, death, resurrection and exaltation at Gods right hand; and thus he is *speculum Theologiæ*, a pure glass of Divinity. Hence the Apostle tells us, that *the light*

Chap. 2. *of the knowledg of the glory of God is in the face of Jeſus Chriſt*, 2 Cor. 4. 6. This latter Notion is that which this diſcourſe aims at, to contemplate thoſe many Truths which are either lively expreſſed in the Incarnate Word, or may be reaſonably drawn from that incomparable Diſpenſation.

God, that he might help our weakneſs, and attract our faith to himſelf, hath been pleaſed to come, as it were, out of his unapproachable light, and manifeſt himſelf in Attributes, ſuch as Wiſdom, Holineſs, Juſtice, Grace, Mercy, Power, with the like. Theſe Rays of the divine Perfection are let down on purpoſe, that we might ſanctifie him in our hearts, that our ſouls might be in a poſture of holy humility, faith, fear, love, joy, and obedience, ſuitable to thoſe Excellencies in him. My firſt work therefore muſt be, to ſhew how theſe Attributes are diſplayed in Jeſus Chriſt: *We all with open face behold as in a glaſs the glory of the Lord*, ſaith the Apoſtle, 2 *Cor*. 3. 18. Jeſus Chriſt is that pure Glaſs wherein the glory of God, that is, the divine Attributes, ſo eminently ſhine forth to us, that we may contemplate them with open face.

To begin firſt with the Attribute of Wiſdom; this is the great Diſpoſer, which in all things places the Center and draws the lines, fixes the end and harmonizes the means thereunto. There is a fair impreſs of it in the work of Creation, much more in that of Redemption: a Nobler end there cannot be than Gods glory in the Salvation of loſt man, nor a more admirable means than *God manifeſt in the fleſh*. This is *the Wiſdom of God in a Myſtery*, 1 *Cor*. 2. 7; a thing more ſublime than all the ſecrets in the Creation. Humane reaſon may by its own innate light go into the

out-

outward Temple of Nature, but into the Sanctuary of Evangelical mysteries it cannot, unless supernaturally illuminated, ever enter; and when it is there, it is capable but of a little portion thereof: nay, the very Angels, who stoop down to pry into it, are not able to search it to the bottom, nor to tell over the treasures of Wisdom which are in it. This is πολυποίκιλος σοφία, *the manifold wisdom of God*, Ephes. 3. 10. Never was such a constellation of Attributes as there is here: that Power, Wisdom, and Goodness which appeared in Creation, are here in greater lustre; and over and above Holiness, Justice and Mercy shine forth in their orient Excellencies: never did the glory of God so break forth, as it doth in this wonderful Dispensation.

Chap. 2.

That we may the better view it, it will be requisite to consider, first, the obstacles in the way, and then how admirably the divine Wisdom did pass through them and accomplish the great Work.

The Obstacles were such as these:

1. Man turning apostate from his God and primitive Integrity, justly sunk himself into an horrible gulf of sin and misery. Sin lay upon him, and wrath for sin; the broken Law pronounced Death, an eternal curse against him; divine Justice appeared through the threatning like devouring fire, ready to catch hold on him as fit fuel for eternal flames; unless Satisfaction were made, he must have gone into Hell, the proper place for irremediable sinners: in this forlorn estate, what may he, can he, do? Shall he melt himself into repentant tears, or consecrate himself unto perpetual Holiness? Alas! depraved Nature cannot elevate it self unto these, nor will Grace dispense them to an unatoned sinner: nay, could they be had, they would be as finite nothings in comparison of

Chap. 2. that infinite Satisfaction which Justice calls for. Sin is an infinite evil, objectively infinite, a kind of *deicidium*, a striking at the Majesty, Holiness, Justice, nay, the very Life and Being of God, and without another *deicidium*, a *crucifying the Lord of glory*, which is a Sacrifice of infinite value, not to be expiated. Which consideration also tells us, that all the Angels in Heaven, though creatures without spot, could not have been able to have satisfied for the sin of man; all that they have is but finite, the burden of Gods wrath was much too heavy for them: one sin sunk their fellow-Angels into chains of darkness, and how could they stand under a world of iniquity? The titles of *Saviour* and *Redeemer*, which equal, if not exceed, that of *Creator*, were too high for them: and how could they who knew their own station, and were confirmed therein, attempt or so much as cast an aspiring glance after them? Upon the whole matter, we see this first Obstacle is such, as no creature in Heaven and Earth was able to remove out of the way.

2. *Ex parte creaturæ*, the impossibility is apparent: may we look up to Heaven? There seems to be a division above, a kind of variance among the divine Attributes: On the one hand Mercy, that tender indulgent Attribute, seems to melt and cry out over fallen man; What! shall man, made after the divine Image, a poor seduced creature, shall he, nay, his whole race Eternally perish! shall I have never a Monument among the sons of men, nay, nor in the whole Creation? shall nothing of the humane nature serve God or enjoy him? On the other, Justice pleaded, That every one must have his due, the wages of sin is death, the Majesty of Heaven must not be offended, nor his

ſacred Law violated without a juſt recompence. Holineſs, which cannot but abhor ſin, could do no leſs than ſtand on the ſame ſide. Truth remembred, that that threatning, *moriendo morieris*, *Thou ſhalt ſurely die*, was too ſacred a thing to be made nothing of; ſome way or other it ought to be ſatisfied. Thus the Attributes themſelves ſeem to be at a diſtance.

3. Could a Ranſom be found out to the content of Juſtice, how ſhould man, depraved polluted man, be made capable of receiving ſuch a benefit? who ſhould unſeale his eyes, that he might look upon ſuch a myſtery? who ſhould break his iron-ſinewed will, that he might yield to ſuch terms, as Salvation was to be given upon? It is certain, that blind impenitent creatures cannot enter into Heaven; before they can arrive thither, their eyes muſt be opened upon the great Offer, their hearts muſt be diſſolved into the divine Will; and how this ſhall come to paſs, is another difficulty. Now after the difficulties, let us ſee the admirable ſolution of them: when all finite underſtandings were poſed and nonpluſt at the caſe of fal'n man, when neither men nor Angels could ſo much as ſtart a thought touching a remedy, infinite Wiſdom found out a way of Salvation for us. The incomparable contrivance was thus: A creature, a finite perſon could not ſatisfie Juſtice, but an infinite one ſhall do it. There are three perſons in the ſacred Trinity, but the Son of God ſhall do it; He ſhall aſſume an humane nature; in it He ſhall obey and die upon a Croſs, and thereby he ſhall ſatisfie divine Juſtice, and purchaſe Grace and Eternal life for us. That the Son ſhould do it rather than any other perſon, was very congruous many ways. Gods beloved One was fit to reconcile us, his eſſential Image was fit to repair the

gracious

Chap. 2. gracious one; none could be more meet to usher in Adoption than Gods natural Son, nor to enlighten the World than the brightness of his glory: the Eternal Word Incarnate must needs be an excellent Prophet, the middle person in the sacred Trinity a most congruous Mediator. The blessed Father shewed forth himself in a former work in Creation; the holy Spirit appears in a subsequent work, in Sanctification; it was therefore very meet that the Son, the second person in the Trinity, should manifest himself in the middle work, in Redemption. But that we may look a little further into this admirable Design, it will not be amiss to fix our eyes upon those rare Conjunctions, which the divine Wisdom hath framed in order to our Salvation.

1. There is a Conjunction of Natures, God and Man in one person. Jesus Christ, who was consubstantial with the Father as to his Divinity, was made consubstantial with us as to his Humanity; Heaven and Earth were united together in an ineffable manner: the distance between God and man was, as it were, filled up in this wonderful Incarnation, *supremum infimi* did *attingere infimum supremi*, the creature came as near God as possibly could be. Admirable are the tendencies of this Union. He was Man, that he might be capable of suffering, and that by suffering he might satisfie in the same Nature which had sinned. He was God, that he might stamp such an infinite value upon his sufferings; that those, though but the sufferings of one, might answer for a World, and, though but temporal sufferings, might counterpoise Eternal. He was Man, that in condescension to our weakness he might speak to us through a vail of flesh. He was God, that he might speak to our hearts

in

in divine illuminations; in words of life and power. He was Man, that he might be touch'd with a feeling of our infirmities, and melt into tender compassions towards us. He was God, that he might break all the powers of darkness, and erect an holy Throne in our hearts. This was the first fundamental Conjunction, a thing worthy to attract from us a much higher admiration, than what is due to the Wonders in Nature.

2. There is a Conjunction of Justice and Mercy. These in men do usually, like the Sun and Moon, reign by turns; but in this wonderful Dispensation these are in exercise and glory both at once. Justice appears, in that Jesus Christ our Sponsor was smitten and wounded to death, and that an accursed one for our sins: Mercy shines forth, in that Sinners repenting and believing are spared, nay, and advanced to glory. Justice did not spare the Surety, but exacted all; Mercy doth not exact ought from the believer, but forgive all. The sufferings of Christ respect both Attributes, they satisfied the Law, and founded the Gospel. Justice had a full compensation, and Mercy sprung up in promises of Grace and Life.

3. Holiness in God, which hates sin, is the fundamental root of that Justice, which punisheth it. Punishment issues out of Justice; Justice springs out of Holiness. Now that Holiness may be contented, and so Justice satisfied, not only in it self, but in its very foundation, there was in Christs Sufferings a Conjunction of punishment and obedience. It's true, the *Socinians* think these two altogether inconsistent, because

Si Christi passiones rationem obedientiæ habent, rationem pœnæ habere non possunt; obedientia enim virtus est; pœna autem propter inobedientiam infligitur. Schlict. contr. Meisn. 128.

obedience

Chap. 2. obedience is a Virtue, but punishment is inflicted for disobedience. But in Scripture the thing is clear; there was a virtuous action in his Passion, a signal obedience in his Sufferings: he poured out his soul, he was obedient unto death. Pure entire obedience run through his whole life to the last gasp upon the Cross: it was not at all broken or interrupted by the bloody Agony, nor lost or forsaken in that night of desertion, when he cryed out, *My God, my God, why hast thou forsaken me.* His Sufferings were very penal in themselves, and inflicted by Justice, yet freely undertaken, and obedientially undergone. Here therefore was an admirable work of Wisdom; his Sufferings as penal satisfied Justice, and as obediential gratified Holiness.

4. The Truth of God was concerned in that first Threatning, *Thou shalt surely die*; and in that other, which is a kind of Commentary upon it, *Cursed is he that continueth not in all things.* These Threatnings, which were the sanction of that eternal Law, touching which our Saviour assures us, that one jot or tittle of it shall not pass away, are not to be confounded with those conditional Threatnings which are extant in Scripture, and were by God used to induce men unto repentance. Now that Truth might be salved, there was in Christs Sufferings a conjunction of a Satisfaction, and a kind of execution of the Law. Indeed, an execution of it in the rigour or strict letter of it there was not, neither could that be but upon the Sinner himself; yet there was a kind of execution of it in an equitable sense in our Sponsor Jesus Christ: his Satisfaction, though it was not the *idem*, the very same which the letter of the Law called for; yet in infinite Wisdom it was

accom-

accommodated to the terms of the Law, as far as the *decorum* of his Sacred Person could admit of; in the threatning there was Death and a Curse, and both these were in the sufferings of Christ: hence the Apostle saith, That sin was so condemned in his flesh, that the righteousness of the Law was fulfilled, *Rom.* 8. 3, 4. It was in a sort executed in our Surety, that in the same sufferings there might be a satisfaction to Justice, and a compliance with Truth. He that considers these Conjunctions will have cause to cry out with the Psalmist, *Mercy and truth are met together, righteousness and peace have kissed each other*, Psalm 85. 10.

5. That poor lapsed man with his blind eyes and hard heart, utterly uncapable in himself of Heaven, may be made meet for it; there was in Christs sufferings a conjunction of Satisfaction and Merit; Justice was compensated, and Grace impetrated. Indeed the *Socinians*, blind with their own corrupt reason, cannot see how these two should stand together, Satisfaction being the payment of a just debt, and Merit the doing of an undue work. To which I answer: It is true, that when one pays a finite sum for his own debt, there is not, there cannot be a merit in it; but when Jesus Christ paid down sufferings of an infinite value for us, there cannot but be an immense merit in them. Infinity is an Ocean, and may run over in effects as far as it pleases; those sufferings had a kind of Infinity in them, enough to pay divine Justice, and over and above by a redundance of merit to purchase all grace for us. Hence the Apostle saith, *That the Holy Ghost is shed on us abundantly through Jesus Christ*, Tit. 3. 6.

ubi est satisfactio, ibi non est meritum; Satisfactio est solutio debiti de jure, meritum autem opus indebitum. Soc.

D Christ

Christ ascended up to Heaven in the glory of his Merits, and from thence poured down the Holy Spirit on men, that their blind eyes might be opened upon the mysteries of the Gospel, and their hard hearts might be melted into repentance. Thus a fair way is opened to make fal'n man capable of Eternal Life.

6. Because the inward vital principles of Grace in men must needs flourish most, when there is an outward excellent pattern of Holiness set before them; there was therefore in Christs sufferings a conjunction of Merit and Example: the Merit procured the principles of Grace, and the Example by its divine beauty drew them out into imitation. *Socinus* thinks, that a Satisfaction and an Example can very hardly meet together in the same thing; the like scruple may be made touching Merit and Example: and the very truth is, Satisfaction and Merit are a Cup which we cannot drink of, a Sea in which we cannot trace or follow our Saviour. Nevertheless, infinite Wisdom laid one plot under another; and under inimitable Satisfaction and Merit, couch'd an incomparable pattern of Holiness for us. We may clearly see in him, how we are to mortifie corruptions, bear afflictions, learn obedience by sufferings, and obey unto the death. In these he hath left us an Example, that we might follow his steps, 1 *Pet.* 2. 21.

Vix fieri posse videtur, ut unâ & eâdem re & satisfiat, & simul exemplum relinquatur, Socin. Præl. *cap.* 20.

Having seen the contrivance in these rare Conjunctions, let us now consider how the Divine Wisdom set Ambushments for our spiritual Enemies: I mean, Sin, Satan, the World, and Death; all which are in a very admirable manner over-

come

come by Jeſus Chriſt. Sin, which meritoriouſly was the bloody crucifier of the Son of God, was crucified together with him when he ſuffered; it was in his fleſh condemned as an accurſed thing worthy to die; no ſooner are we in him by Faith, but it loſes its kingdom, and by a divine Virtue from his Croſs, it droops and languiſhes away in us.

Satan the arch-enemy, at Chriſts death ſeemed to be a Conqueror; that God Incarnate ſhould be ſlain by his helliſh Inſtruments, that the whole Church ſhould die in its Head, looks like a mighty Victory: when the Head ſhall die, what ſhall the Members do? when the Sun, the great Globe of Light in the ſpiritual World, ſhall be turned into blood; what ſhould remain but that darkneſs, which Satan hath the power of? Upon the death of the Duke of *Guiſe*, *Henry* the Third broke out thus, *Nunc demum Rex ſum.* Now at laſt I am King. Upon the death of our Saviour, Satan might ſuppoſe himſelf abſolute Prince in the lower World; a greater *Adam* than the firſt being fallen, no man can probably ſtand before him. But here infinite Wiſdom ſhews forth it ſelf. Satan is taken in his own ſnare; by that very death of Chriſt, which was procured by his own Agents, is he utterly overthrown. Chriſt upon the Croſs did ſpoil Principalities and Powers, and triumph over them in it, *Col.* 2. 15. The ſatisfaction in his ſufferings, paid off divine Juſtice, and the Merit in them procured that divine Spirit, which is able to bind and caſt out Satan from the hearts of men. The Croſs was now turned into a triumphant Chariot: and, as an Ancient hath it, there were two affixed to it; Chriſt

Duo in cruce affixi ſunt, Chriſtus viſibiliter, ſponte ad tempus, diabolus inviſibiliter, invitus in perpetuum. Orig.

Chap. 2.

viſibly, freely, for a time; the Devil inviſibly, coactively, for ever: that Croſs was a final Victory over him. He was overcome not by a man only, but by a man ſuffering, bleeding, dying upon a Croſs; the Lord reigneth ἀπὸ ξύλου, from the Croſs (as ſome of the Ancients read that 10*th* verſe in the 96 *Pſalm*), *through death he deſtroyed him that had the power of death, that is, the devil*, Heb. 2. 14. The Devil was deſtroyed by Death his own weapon, and overcome in that which he had the power of.

The wicked World at the death of Chriſt triumphed and inſulted even to blaſphemy, *He ſaved others, himſelf he cannot ſave*, Matth. 27. 42; as if all his miraculous power were now ſwallowed up in weakneſs; *Let him come down from the Croſs, and we will believe him*, Matth. 27. 42; as if without a freſh Miracle all his holy Doctrines would vaniſh into nothing. The *Jews*, who were for Signs, ſtumbled and fell in the midſt of thoſe glorious Miracles which he wrought among them. The *Greeks*, who were for Wiſdom, ſaw nothing but fooliſhneſs in the midſt of the divine Myſteries, which he brought down out of his Fathers Boſom. A crucified Chriſt look'd like a ſpectacle of weakneſs and folly. But here the divine Wiſdom appears, in that, as the Apoſtle hath it, *The fooliſhneſs of God is wiſer than men, and the weakneſs of God ſtronger than men.* This crucified Chriſt ſhall attract a Church out of the corrupt Maſs of mankind; the fooliſhneſs of Preaching ſhall do it. The *Plato*'s or *Ariſtotles* of the World ſhall not be employed in the work; no, there ſhall be only *Piſcatoria ſimplicitas*, a few Fiſhermen ſhall catch men, and draw them home unto God; to the effectually called, this deſpiſed Chriſt ſhall be the power

and

and wisdom of God. The divine Spirit, merited by him, shall endue them with a wisdom much higher than that of Nature and Philosophy, and cloathe them with a power to make them live above all the hopes and fears of this World.

Chap. 2.

Death, the last Enemy, which had devoured so much humane flesh, did not spare that Sacred portion, which was assumed into the Son of God: but in his death, Death it self was swallowed up in Victor. It passes indeed upon all men; but when it comes to a Believer, it lays by its sting, and becomes only a passage into life Eternal.

To conclude: In all these Conquests, we may see one Contrary brought out of another: Life out of Death, Power out of Weakness, a Blessing out of a Curse, and a Victory out of Sufferings, which speaks no less than an admirable contrivance therein.

These appearances of Divine Wisdom naturally teach us humility of mind. Humane Reason is indeed in its own Orb an excellent Light; but a greater than it, the Reason of God himself, comes forth to us in supernatural Mysteries, to make us sit down at his feet for Instruction. Nothing can be more just and purely rational, than for our Intellect being finite, to be subject to the infinite Truth; and being lighted up by God, to do homage to its great Original. It's true, ever since man tasted of the Tree of Knowledg, his Reason hath had a malignant pride in it: of a Minister it would be a Lord over our Faith; assuming the Magisterial Chair, it would fall a-judging Divine Mysteries; it would comprehensively span them within it self: and what could not be so comprized, it would out of enmity cast away as spurious. This in the issue hath, so far as it hath prevail-

ed,

Chap. 2.

ed, desperately overturned all Faith, in the act and in the object: in the act, for to believe a thing, because I can comprehend it, is not faith in God, but trusting in my own heart; not a sealing to his Veracity, but a subscribing to my own Sagacity. Hence the learned *Maresius* saith of the *Socinians*, That they have *manus oculatas*, hands with eyes in them; that only do they believe which they see; they will trust God no further than they see him. Also in the Object; this hath been very subversive to the Gospel. In the *Pagan* Philosophers (whose Motto was, *Soli rationi cedo*), it cast away Christ crucified as foolishness, and the Gospel as an absurd Fable; it reflected on Christians as meer Simpletons, men of an easie and irrational faith; hence that jeer of *Cato*, *Stultitia est morte alterius sperare salutem*; it's folly to hope for salvation in the death of another. In the *Socinians*, (whose Rule is, *Nihil credi potest, quod a ratione nequeat capi*, nothing can be believed, which cannot be comprehended by Reason); it hath blown up the fundamental Articles of Christianity: the sacred Trinity to them is a contradiction; the Hypostatical Union an irrational repugnancy; the Satisfaction of Christ a contumely to Gods grace: and in all this they do but build a Tower, a Name to their own Reason; and, as a just punishment, in the doing of it they fall into confusion and inconsistencies. Sometimes they make the Law to exact a more perfect obedience than the Gospel: Sometimes the Gospel to call for a more accurate righteousness than the Law. To evert Satisfaction, they lift up Grace; but to elevate Free-will, they depress it. They own a God, yet deny his Prescience; they say Christ is but a creature, yet they worship him. Thus that great thing, Reason, falling from

Mar. Hydra. Tom. 2. 460.

from the ſupreme Truth, becomes a forlorn ſpectacle Chap. 2. of vanity. In a kind of ſelf-ſplendor it goes out in the darkneſs of errour and confuſion. But now to humble our minds, it is of excellent uſe to conſider the divine Wiſdom,which is ſo much above us. When our Reaſon ſtands by ſenſe , it hath a noble ſtature and greatneſs; but, as ſoon as it turns about to infinite Wiſdom, it perceives a greater Preſence than it ſelf, and muſt in all reaſon confeſs it ſelf a little ſpark, a very Nothing in compariſon. It cannot ſtep out into the ſphere of Nature, but it finds matter of humility; being true to it ſelf, it can do no leſs than ſay, that it is everywhere poſed and nonpluſt. It is not able rationally to ſtand under the ſecrets of Nature, much more muſt it ſtoop and do reverence before ſuch a Myſtery as that is, *God manifeſt in the fleſh*; in which the tranſcendent Myſtery amazes us, and the unparallel'd Pattern draws us into humility. Thither muſt we come,or elſe turn Infidels; and allow Reaſon for a Deity; ſaying with *Seneca*, *Quid aliud voces animam, quàm Deum in humano corpore hoſpitantem?* What is the rational Soul but God dwelling in fleſh, a kind of Chriſt, or rather Antichriſt? This, I am ſure Chriſtian ears cannot bear. But a little more to demonſtrate how neceſſary a thing humility of mind is; let us conſider Reaſon in a three-fold ſtate: then it will appear, that Reaſon in its Integrity could not find out ſupernatural Myſteries; in its Fall cannot ſpiritually know them; and laſtly, in the irradiations of Faith cannot comprehend them.

1. Reaſon in its Integrity could not find them out. The pure primitive light in *Adam* could dive into the ſecrets of Nature, but it could not reach ſuch a Myſterie as that of the ſacred Trinity, which is the

fun-

Chap.2. fundamental center of Chriſtian Religion. He could name the creatures, and that ſignificantly to their natures, but that Queſtion, *What is his ſons name*, Prov. 30. 4, would have been too hard for him. There are, ſay the School-men, ſome obſcure Images of the Trinity in the Volume of Nature, but they were found out *à poſteriori*, and not to be read till after Revelation; and how ſhould humane Reaſon dictate in thoſe things which it could not find out? or know any thing from it ſelf, when it hath all from Revelation? Nothing can be more abſurd than ſuch a preſumption.

2. Reaſon in its Fall could not ſpiritually know them. Evangelical Myſteries being propoſed, it can go as far as its own line, unto letters, and words, and ſentences: it can gather in a Notion, a form of knowledg, but it wants a congruous light; it cannot ſpiritually diſcern them, there being no alliance or reſemblance between an unregenerate mind and ſupernatural Myſteries. Were it not thus, the new creature would be new only *ex parte*, there would need no renovation in the ſpirit of the mind; God, who propoſes the Object, need not ſhine into the heart; the Spirit of Wiſdom which reveals the Goſpel, need not open the eyes. We muſt either affirm ſuch things as theſe, or elſe confeſs that Reaſon of it ſelf hath not light enough to be Umpire in ſupernatural Myſteries. It doth not ſpiritually diſcern them, and for that cauſe cannot be an Umpire; and, as ſoon as by ſupernatural Illumination it diſcerns them, it will not, dares not be ſuch, but with all reverence acquieſces and repoſes it ſelf in the divine Teſtimony: *Deus dixit* then is enough.

3. Reaſon in the irradiations of Faith cannot comprehend them: a diſcerning there is, but no comprehenſion; let the Believer ſail as far as he can in the purſuit of holy Truths, ſtill there will be a *Plus ultrà*, an Abyſs, a vaſt Ocean, ſuch as the humane underſtanding can never paſs through. Faith ſeals to Gods Veracity, but it offers not to meaſure the Myſterie; it believes the thing ſo to be, but it pryes not into the *Modus*, nor ſaith, *How can theſe things be?* that is the voice of depraved Reaſon, not of Faith, whoſe excellent genius is to crucifie *How's* and *Why's*, and to ſubject the mind to the Word and Authority of God.

Theſe things being ſo, we ſhould be all over cloathed with Humility, Underſtanding and all. The higher the faculty is, the more excellent is the Humility; then is God honoured indeed, when πᾶν νόημα, all the Intellect, the higheſt thing in man, is ſubjected unto Him.

CHAP. III.

Holineſs the glory of the Deity: By it God acts like himſelf, and doth all for his own Glory. It imports an hatred of ſin, and love of Holineſs in man. In all theſe reſpects it was manifeſt in Chriſt. It was not indecent for God to come in the fleſh and die; the Glory of God breaks forth therein. His hatred of ſin, and deſign to extirpate it; His love to Holineſs, in doing ſo much to recover it, and linking it with Salvation. We ſhould be followers of God therein.

HAVING ſeen the Attribute of Wiſdom in God, I proceed to that of Holineſs, which is the glory of the Deity. He is called *the Holy One* above thirty times in Scripture: the Seraphims in an Extaſie cry out *Holy*, *Holy*, *Holy*; denoting by that repetition the ſuperlative Eminency of his Holineſs. This is an univerſal Attribute, which runs through all the other. Hence we find in Scripture that His Power or Arm is Holy, *Iſa.* 52.10. His Truth or Promiſe Holy, *Pſalm* 105. 42. His Mercy Holy, *Acts* 13. 34. A vein of Purity runs through His whole Name. Without Holineſs his Wiſdom would be Subtilty, His Juſtice Cruelty, His Soveraignty Tyranny, His Mercy fooliſh Pity; all would degenerate into ſomething unworthy of God. Holineſs is the infinite Purity and Rectitude of his Eſſence; and it may be conſidered either reſpectively to himſelf, or to the creature. Reſpectively to himſelf it includes two things:

1. That

Chap. 3.

1. That God, in all that he doth, acts like himſelf, in a juſt *decorum* to his excellent Being and Attributes, having no Law without or above himſelf. He conforms to his Eſſence, and carries himſelf ſo fitly to himſelf, that no ſpot, no darkneſs, no ſhadow of turning, no indecency or irregularity can poſſibly happen to him. He cannot deny himſelf, or do any thing unworthy of his Being or Attributes. He doth whatever he doth, in ſuch a manner as becomes Him. Hence *Anſelm* obſerves, That when God ſpares and is merciful towards ſinners, he is juſt to Himſelf, and that becauſe he acts condecently to his infinite Goodneſs. This is the firſt and prime part of his Holineſs, to be juſt and true to Himſelf, to do all congruouſly to his own Excellency.

Juſtus es ſecundum te, miſericors es ſecundum nos. Proſol. cap. 10.

2. That God doth all things for Himſelf, his own Glory. He that is *Alpha*, the firſt Principle of all things, muſt of neceſſity be *Omega*, the laſt End of them: his Sanctity requires, that all his works ſhould return and give glory to their Original; he ſhould not be true or juſt to Himſelf, if he ſhould have any Center beſides himſelf; his Holineſs is a Tranſcendent above that in Man. Supreme Self-love, which in man is a *Belial* thing, is a Perfection in Him: To do all for one's ſelf, which in man is Idolatry, it is true Sanctity in Him. It is moſt proper for him, the ſupreme Cauſe and Eſſence, to make all things for Himſelf; as *of and through him*, ſo *to him are all things.*

Again, Gods Holineſs taken reſpectively to the Creature, imports two things:

1. It imports an hatred of ſin: His pure Eyes can-

Chap. 3. not look upon it with approbation; His righteous hands will not let it go unpuniſhed. Sin is a very vile thing; it deſpiſes Gods Authority, caſts off his Soveraignty, contradicts his Purity, provokes his Juſtice; nay, it ſtrikes at his very Being: it ſays, Who is Lord, that he ſhould be obeyed? It is the moſt prodigious Rebel that ever was; weakneſs, folly, corruption riſing up in arms againſt Power, Wiſdom, and infinite Perfection. The Holy One, becauſe he is ſuch, muſt needs hate ſuch a filthy abominable thing: He can no more ceaſe to hate it, than he can ceaſe to be Holy. His antipathy againſt it is ſo great, that he can no more admit one drop of it into himſelf, than he can ſuffer an extinction of his Eſſence.

2. It imports a love of Holineſs in the creature. Holineſs is a very choice thing; 'tis a pure breath from God, a participation of the Divine Nature: an Image or reſemblance of the Deity; more of the beauty and glory of God ſhines forth in it, than in all the world beſides. The other creatures are but a dark ſhadow to it; nay, it is a thouſand times more divine than the Soul it ſelf. The Holy One, who loves himſelf, muſt needs love ſo excellent a Picture of his own Sanctity. *The righteous Lord loveth righteouſneſs*, *Pſalm* 11. 7; becauſe he is righteous in himſelf, therefore he loves righteouſneſs in the creature.

Such, as I ſaid, is Gods Holineſs; The diſplay of it in Jeſus Chriſt ſucceeds.

1. The firſt part of his Holineſs, by which he does all in a juſt *decorum* to his excellent Being, ſeems to be contradicted in this Diſpenſation. May

God

God be made flesh? May Majesty be humbled? May the immutable One be changed in an Incarnation? May the immortal One die in a bloudy Passion? These things at the first blush look as if they could not be congruously done. But I answer, The corrupt Reason of Man, which would shape all things according to its own model and Idea, hath, under colour of avoiding indecencies and inconveniencies, made very strange work about this Mysterie. In the *Pagan Sophi*, it looked upon a crucified God as meer folly and indecency. In the unbelieving *Jews*, it reproached Christ as a *Talui*, a poor hanged man, altogether incapable to be a Messiah or Saviour. In the Hereticks of the Church, it tore and mangled his sacred Person all to pieces, and that under pretence of avoiding one inconvenience or other. *Arius*, that he might not fall into that Gentile-vanity, a plurality of Gods, took away Christs Deity. *Apollinaris* spared his Deity, but took away his humane Soul; the room of that being better supplied by the Deity. *Saturninus* and *Basilides* took away his body, leaving only a Phantasm, a meer *Umbra* in the room of it: or if there must be a real Body, *Apelles* thought fit that it should be a Sydereal one, which in his passage from Heaven he assumed, and after his Resurrection restored again. *Nestorius*, lest the impassible Deity should suffer, would have two Christs; one the Son of man who suffered, another the Son of God, who dwelt in the other as in his Temple. *Eutyches*, supposing that there could not be two Natures in Christ, without two Persons, thought it convenient, that after the

Chap. 3.

Noli gloriari, Judæe, non crucifixisti Deum. So *Nestorius.*

Union

Chap. 3. Union there ſhould be but one Nature in Chriſt; the humane Nature being ſwallowed up in the Divine. And the reaſon of all this is, becauſe, as an Ancient hath it touching the *Eutychians*, they look not ſo much to the Sacred Scriptures, as to themſelves, being willing that their own Reaſon ſhould be Umpire in ſacred Myſteries; they become Maſters of Errour, who would not be Diſciples of Truth. By this heap of Experiments we may plainly ſee, that the *decorum* of this Myſterie is too great a thing to be judged by humane Reaſon: if we will know any thing of it, we muſt addreſs our ſelves to the divine Oracle, Jeſus Chriſt, the infinite increated Wiſdom of God, who never had ſo much as an indecorous thought, *delighted in the ſons of men*, *Prov.* 8. 31. in the proſpect of a future Incarnation. It was τὸ πρέπον, a thing becoming him, to *fulfil all righteouſneſs*, *Matth.* 3. 15; when yet it could not have become him in an unbecoming Nature. There was a δεῖ, a *muſt*, upon his Death and Sufferings, *Matth.* 16. 21; when yet it was utterly impoſſible, that any neceſſity ſhould preſs him into an indecency. There was therefore an excellent congruity in this Myſterie. God indeed was made fleſh, but how? *Non mutando quod erat, ſed aſſumendo quod non erat*, not by changing his Deity, but by aſſuming his Humanity. Majeſty was humbled, not in it ſelf, but in the aſſumed fleſh, which was as a Veil over all the Glory. The change and death was not in the Divine, but Humane nature, which was taken into his Sacred Perſon in the Incarnation, and ſuffered death in his Paſſion upon the Croſs. There was a juſt *decorum* in all: Nay, in

In hanc inſipientiam cadunt, qui, cum ad cognoſcendam veritatem aliquo impediuntur obſcuro, non ad propheticas voces, non ad Apoſtolicas literas, non ad Evangelicas authoritates, ſed ad ſemetipſos recurrunt: ideo magiſtri erroris exiſtunt, quia veritatis diſcipuli non fuere. Leo primus, Epiſt. 10.

in this very Mysterie, at which humane Reason cries out of indecency, God hath hid such an Abyss of Wisdom, as no created Understanding is able to fathom; a glimpse of which appears in the next particular.

Chap. 3.

2. That part of Holiness, by which God doth all things for himself, for his own Glory, eminently appears in Jesus Christ.

In general it appears, that God is the great Center, the ultimate end of all; and all creatures, none excepted, are as so many Lines and Mediums tending thereunto. The Humane nature of Christ, a Creature above all creatures, lifted up above the highest pitch of Angels, elevated into an Union with an infinite Person, was not yet a Center to it self. It had no subsistence of its own, neither did it operate for it self; *I seek not mine own glory*, saith Christ, *Joh.* 8.50. Nay, He adds, *If I honour my self, my honour is nothing*; as much as to say, a creature referred to it self is an unprofitable Nullity. In all his Doings and Sufferings, he did but minister to the Will and Glory of God; in the end he will deliver up the Kingdom to the Father, *that God may be all in all*, 1 Cor. 15. 24, & 28. Hence it is demonstratively evident, that no Creature, no, not the highest, is or can be an End or Center to it self; all of them are but as Medium's to the glory of God: all must circulate into their first Fontal-principle, that it in all things may be glorified. In particular, the Glory of God breaks forth in this Dispensation. Jesus Christ, who in respect of the eternal generation is the ἀπαύγασμα, the splendor or glorious effulgence of his Fathers glory, is in the Incarna-

Chap. 3. tion the Glaſs or bright Evidence of the Divine Excellencies. Never was there ſuch a Conſtellation of Attributes as here. Wiſdom in the deep of its unſearchable Counſels laid the great plot of our Salvation. Juſtice was paid to the full in Sufferings infinitely valuable, ſuch as did more than ballance the ſufferings of a World. Holineſs was abundantly gratified in the pure and ſpotleſs obedience of our Saviour, which was as a Gloſs and living Commentary upon the whole Law. Mercy and Love opened a boſom of infinite ſweetneſs to receive penitent ſouls into favour and a bleſſed Immortality. Power raiſed up an humane Nature in an extraordinary way, and then ſhewed forth it ſelf therein in the glory of innumerable Miracles. Truth triumphed, in that He who is the complement of the Law, the ſubſtance of the Shadows, and the Center of the Promiſes, was come into the World. Never did the brightneſs of Glory ſo excellently manifeſt it ſelf as upon the Theatre of Chriſts humane Nature. Hence Heaven and Earth ring with the high Praiſes of it. At his Nativity an Hoſt of Angels cry out, *Glory to God in the Higheſt*, Luke 2. 14. In the Church there is glory to him by Jeſus Chriſt throughout all Ages, *world without end*, Epheſ. 3. 21. Saints and Angels muſt now fall upon their faces, and ſay, *Bleſſing, Glory, and Wiſdom, and Thankſgiving, and Honour, and Power, and Might be unto our God for ever and ever. Amen*, Revel. 7. 12. Eternity it ſelf will be little enough to ſpend in the praiſes of this incomparable Myſterie.

3. Holineſs, as it imports an hatred of ſin, ſignally demonſtrates it ſelf in this Diſpenſation. God hath

hath many ways manifeſted his hatred of ſin. It appears in the Threatning, in which he ſpeaks, as it were, out of the fire, and breathes out a Death and a Curſe againſt it. It further appears, when the Threatning comes forth in actual Judgments, in which God falls upon his own creature, the work of his own hands. It more appears, when Wrath comes down, not upon this or that ſinner, but upon multitudes; and not upon the offending perſons only, but upon their Infant-relations; upon their fellow-creatures, upon the very places where they acted their iniquities. *Adam* ſinned, and Wrath fell upon the whole Race of mankind: nay, and a Blaſt and a Curſe fell upon the Creation; ſuch as makes it groan and travel in pain with an univerſal Vanity. The old World was drowned in ſenſualities, and a Deluge ſweeps away them and their fellow-creatures. The *Sodomites* burned in their unnatural luſts, and fire and brimſtone was rained down upon them. *Korah*, *Dathan* and *Abiram* turned Rebels, and the Earth opened her mouth and ſwallowed up them, and all that appertained to them. Theſe are notable Tokens of diſpleaſure, but a greater is yet behind. The Eternal Son of God cannot aſſume our fleſh, and ſtand as a Sponſor for us, but he muſt bear an infinite Wrath, ſuch as was due to the ſin of a World. Though he were the Wiſdom of God, he muſt be ſore amazed, and ready to faint away in a fit of horror; Though the Fathers joy, he muſt be περίλυπος, ſurrounded with ſorrows even unto death. He bore up all things, yet now under the burden of Wrath he muſt fall and grovel upon the ground: He muſt pour out

Chap. 3. tears and strong cryes to God, that the bitter Cup may pass; He must be in an Agony, a dismal conflict with the Wrath of God, and sweat great drops and clotters of blood under the pressure of it. The blessed and beloved One of God he was, yet he must be made a Curse, and upon a tormenting Cross cry out, *My God! My God! why hast thou forsaken me?* The Sun must now withdraw his light, and the Earth quake in sympathy with their Creator. Oh! What a spectacle of displeasure was here! What is a Deluge, or the groans of a dissolving World in comparison? There meer creatures suffer, but here God in the flesh. The Marks of divine Wrath were now set upon that humane Nature, which, as assumed into an infinite Person, is far above all the Creation. Never was there so high a demonstration of Gods infinite hatred and antipathy against sin, as there is here. No created Understanding of Men or Angels could ever have found out such a wonderful Manifestation as this is. Infinite Wisdom did it, to make sin look like it self, infinitely odious.

Moreover, As it is the nature of Hatred to be a Murderer, to seek the not-being of the thing hated; so it was the great Design of this Mysterie to extirpate sin out of the hearts of men. *For this purpose was the Son of God manifested, that he might destroy the works of the devil*, 1 John 3. 8. There are three things in sin: the guilt, the power, and the being. The aim of a crucified Christ was to extirpate them all: Christ was made Sin and a Curse for us. He did by his sweet-smelling Sacrifice fully satisfie the Law and Justice of God:

And

And why did he do it, but that the bonds of guilt might be broken off from us? The ſtrength of ſin, in binding us over to Death and Hell, is the Law; and the Law, in its threatning of a Curſe and Condemnation, is the voice of vindictive Juſtice: theſe two being fully ſatisfied in Chriſt, the guilt of ſin becomes powerleſs, and unable to hold ſuch ſinners, as by Faith and Repentance partake in that Satisfaction. There was in Chriſts Sufferings, not only a fulneſs of Satisfaction, but a redundance of Merit: Thereby he procured the Holy Spirit for us; and why ſo, but that the power of ſin might be diſſolved in us? Our own ſpirit of it ſelf could not, would not do this; but the divine Spirit, which Chriſt hath procured, doth in true Believers effect it. Sin is no longer a prevailing-Law in the heart; the Holy Spirit takes away its dominion, that the Throne of Chriſt may be ſet there. It is true, as Saint *Bernard* ſaith, *Velis, nolis, infra fines tuos habitat Jebuſæus*, Sin hath a being in Believers; but even that doth the holy Spirit in the Article of Death remove from them, that their Souls may fly away into that pure Region, where are *the ſpirits of juſt men made perfect*. Thus God manifeſts his hatred of ſin, in that he laid in the Sufferings of Chriſt a deſign for the extirpation of it.

4. Gods Holineſs, as it imports a love of holineſs in man, is here, clearly ſeen, in that, when it was loſt, he did ſo much for the recovery of it. Holineſs, that divine Life (being by the Fall beaten out of the heart of man) ſtood without in the letter of the Law; but that it might be recovered into the heart of man again, that his heart might

be

Chap. 3. be made a Sanctuary, an holy Place for the divine Majeſty to dwell and take pleaſure in, God hath done very much, and been at a vaſt expence about it. He hath not only wiſhed for Holineſs; *O that there were ſuch an heart in them!* Deut. 5. 29; but he hath ſent his own Son into the fleſh to be a rare Pattern and Samplar of it; nay, and to bleed and die upon a Croſs, that it might be revived in poor fallen man. It could not be revived there without the holy Spirit, and that could never have been had, unleſs Juſtice were ſatisfied; and Satisfaction could not be made without a Sacrifice of infinite value. Chriſt therefore was made ſuch an One, that the holy Spirit might come and re-imprint Holineſs in man again. God died in the fleſh, that man might live in the Spirit. One great end of Chriſts ſufferings, was Holineſs; *He gave himſelf for us, that he might purifie to himſelf a peculiar people,* Tit. 2. 14; *that he might have a glorious Church, not having ſpot or wrinkle,* Epheſ. 5. 27. Rather than loſe Holineſs, which is the Glory, He would humble himſelf to the ſhame of a Croſs; rather than we ſhould not be ſanctified, or conſecrated to God in Holineſs, he would ſanctifie and conſecrate himſelf to be a ſacrifice to Juſtice. Oh! What a rate or value doth God ſet upon Holineſs in man! How highly muſt he delight and take pleaſure in it, when he will come in the fleſh and die, rather than ſuffer it to be extinct in the World? a greater demonſtration of Love to it than this cannot poſſibly be imagined.

Further, Gods love to Holineſs appears in this, that he orders things ſo, that no man can partake of

of Jesus Christ, unless he subject himself to the holy terms of the Gospel: he *that names the Name of Christ*, must *depart from iniquity*. What if Christ be a most glorious Saviour and Redeemer? What though he fulfilled Righteousness and made Satisfaction? What though he opened a way into the Holy of Holies, into the Glory and Immortality there? Notwithstanding all this, without Repenting there is nothing but perishing; without Holiness there is no seeing of God. A life after the flesh must end in death: The divine Justice and Law, which was fully satisfied in Christ, will seize upon rebellious sinners, and ask a second Satisfaction, as if there had been none before: the divine hatred of sin, which was so signally evident in the sufferings of Christ, will appear again in their utter ruin and destruction. Things are so knit together, that Holiness must be necessary to make us happy. Christ is a Saviour and a Lord too; where he saves from Hell, there he rules in the pure ways towards Heaven. His blood and Spirit are ever in Conjunction: if the one deliver from Guilt and Wrath, the other subdues sin, and implants Holiness. Promises and Precepts, which are intermixed in the Word, must be both taken together into the heart; where the latter hath not obedience, the former can minister no comfort. True Faith receives an entire Christ; as it rests upon his Merits and Righteousness, so it subjects to his Spirit and Word in all things. That hope of Heaven, which purifies not, is indeed a Presumption and not an Hope; a Cobweb hanging in a vain heart, and not an Anchor sure and stedfast, entring into that within the Vail. God out of love to Holiness

Chap. 3.

hath

Chap. 3.

hath linked it in with Chriſt, Promiſes, Faith, Heaven, and Salvation, that no man can or may enjoy the one without the other; till Chriſt can be divided, his Sacrifice from his Scepter; till Promiſes can be rent off from the holy Precepts, to which they are annexed; till a vital Faith can ceaſe to do its function in acts of obedience; till the holy Heavens can admit an unclean thing into them: till then, an unholy perſon cannot arrive at Happineſs. In all this we ſee, how high a reſpect God hath for Holineſs.

Now what remains, but that Chriſtians, who have this glorious Attribute ſet before them, ſhould bethink themſelves, what manner of perſons they ought to be. God acts like himſelf; Should not they do ſo? their *decorum* ſtands in an holy Aſſimilation to him. Chriſtianity is, as an Ancient hath it, Θεῦ ὁμοίωσις, a likeneſs to God, to be after him in his imitable Perfections: to be loving, merciful, holy, patient, as He is, is to be, and act like themſelves. One Virtue of God or other ſhould be ſtill breaking forth from them, to tell the World that they are Chriſtians: Their finite love and mercy to fellow-creatures, ſhould ſpeak their ſenſe of that infinite love and mercy which they have taſted of: Their patience under injuries ſhould carry a reſemblance of thoſe Riches of goodneſs and forbearance, which God hath ſpent upon themſelves: All their holy Graces ſhould appear as ſo many Rays and little Images of Him, who is the great Fountain and pattern of Holineſs. For them to walk worthy of God, and in imitation of him, is to walk condecently to themſelves, and in correſpondence to Chriſtianity. Again, God doth all

things

things for Himself, his own Glory, and this must be the aim of Christians: To be a Center to themselves, they must not do it; an higher and nobler End than God himself cannot be. It is naturally just, that He, who is the first Principle of all things, should be the last End. That Axiom, That God in all things must be glorified, is fundamental Divinity; that is the very thing, which they must look to as their ultimate scope. They should put away the by-glances at Self, and the unbecoming Squints at base and false Ends; that they may have a single Eye, and a pure Intention to the true and great End of all things. This is the very life and marrow of Religion: it sanctifies holy Duties; it spiritualizes civil and natural Actions; it elevates the life unto the great Center of all things, and by consecrating the Actions unto God, gives them a kind of Immortality. It transforms the Soul into a deiformity or divine Nature, that it becomes one spirit with the Lord, and falls in with the same Will and End with him. If we will be like Christians, the frame of our heart must be above the interests of flesh and self. All those things, which are off from the true End and Center, must be in our eyes as so many impertinent follies: the whole of our hearts and lives must be under a consecration to that Eternal Design, The Glory of God blessed for ever. Moreover, God hath an hatred of sin, and a love of Holiness; and what is the work of Christians, but to follow him? Sin is so vile an evil, that it cannot but be worthy of hatred. To the holy God and his Attributes it is meer enmity and rebellion; to the World it is a Curse, a blast of Vanity; to the Soul an Ataxy,

Chap. 3.

tur-

Chap. 3. turpitude, and corruption; to the Lord Chriſt as Nails, a bloody Croſs, and Cup of Wrath. A horrible evil it is, and to be hated accordingly; a meer evil without mixture of good, and to be hated with a pure hatred without mixture of Love. An All-evil oppoſite to God the All-goodneſs, and to be hated with all-hatred: not a drop or degree of hatred ſhould be let out upon any thing elſe. All of it in the moſt intenſe degree and meaſure ſhould be poured out upon it; in what place or time ſoever it be, ſtill it is evil, and upon that account to be hated perpetually and in all places. And indeed, if we do bethink our ſelves, the groans of the poor creatures, which are conſtant and everywhere round about us, do very ſtrongly move us hereunto; the blots and turpitudes upon our own Souls tell us, that we muſt hate it, as much as we love the beauty and glory of our immortal Spirits. The bloud and wounds of our dear Saviour, cry out for Juſtice and Vengeance to be executed upon it. And, if we have any love for him, we muſt crucifie it and caſt it away as an accurſed thing. On the other hand, Holineſs cannot but be a fit Object for our love. It is a pure thing let down from Heaven; and, if our love be there, it can do no leſs than embrace ſo divine an off-ſpring as that is. It is the very rectitude and true temper of Souls, that which ſets them in a right poſture towards God and all holy things: and for that reaſon, more love is to be ſet upon it, than that which is due to our own Souls. Though in man it be but a little Ray or ſpark; yet, becauſe of its divine Nature, it doth in little reſemble him, who is all Holineſs and Purity;

rity; and upon that account, our love, which in its highest measures ascends up to Him, must in proportion be due to it. The amiableness of it in the Letter, made the Holy man cry out, *Oh how I love thy Law!* Psalm 119. 97; and how illustrious and attractive must it be, when it is in its proper *Ubi*, living and breathing in the spirits of men? Rather than it should not revive there, God would be manifest in the flesh, and die in it. And how should we die to our selves and the World, that it may live in us? Which, when it doth, we live indeed, and that a life more divine and of higher Excellency, than is the life of meer Sense or Reason; nay, this life is complicated with Happiness, and makes us meet for life Eternal. If we would live for ever in Bliss and Glory, we must follow after Holiness; heart and life must be consecrated unto God, else Heaven will not be capable to receive us, nor shall we be fit to enter in there.

CHAP. IV.

Gods Punitive Justice asserted from Scripture and Nature. It was necessary that there should be a Satisfaction for Sin: Rectoral Justice required it. Unless Christs Sufferings were satisfactory, no good account can be given of them. It's not enough to say, That he was an Example of Patience; That he confirmed the Covenant; That Gods immense Love was manifested therein, or that his Resurrection assured ours. Gods Justice appears, in that He, though of infinite Mercy, inflicted those Sufferings on Christ; In that Christ, the Patient, was Man, the Son of God, an holy Innocent One; In that the Sufferings of Christ were proportionable to the sinning-powers in Man; To the Law; To the sin and sufferings of a World. The fruits of his Sufferings as to Himself, and as to Us. The Dreadfulness of sin, in respect of the Sufferings of Christ, and the miserable end of impenitent Sinners.

HAVING discoursed of Gods Holiness, I now come to his Vindictive Justice; which, as a learned man saith, is a Branch or Emanation from the other. That pure Essence which cannot but hate sin, must needs have a propensity to punish it. That propensity cannot be separated from the hatred of sin, nor that hatred from infinite Rectitude. The *Socinians*, that they might raze Christs Satisfaction to the very foundation, deny this Attribute: This Justice, say they, is not an Attribute

Justitia vindicatrix in Deo sanctitatis & summa rectitudinis pars quædam est, & ἀπόῤῥοια, Turret. de satisf.

bute in God. Neither is it called *Justice* in Scripture, but rather *Severity*, which is not resident in God, but only an effect of his Will. But, that there is such an Attribute in God, is evident in Scripture: He is called ישר, *Right*, and צדיק, *Righteous*. As the first chiefly respects his Universal Righteousness, so the second doth his Judicial one. He is said to *be just in his judging*, Revel. 16. 5. *His judgment is a righteous judgment*; Rom. 2. 5. *It is a righteous thing with him to render tribulation*, 2 Thess. 1. 6. Punishment is called *a just Recompence*, Heb. 2. 2. Punishment, how afflictive soever, cannot be Punishment unless Justice be declared in it; nor can Justice be declared in that, which it requires not. The *Greek* word, δίκη, sometimes denotes the *Punishment*, Jude v. 7. Sometimes the *Punitive Justice* it self, *Acts* 28. 4. One δίκη is from another, just Punishment issues out from Vindictive Justice: with respect to that only it is, that God is called *a consuming fire*, Heb. 12. 29. As he is Light in his Essential Purity, so he is Fire in his Essential Justice, which is ever in Conjunction with his Purity, and, as it were the ardour of it, breaking out in flames of Wrath in such sort, as seems fit to him. Thus Scripture. But further, Nature concurs to make it good. This, that God is Just, is graven in the minds of all men: The very *Heathens*, by the indelible Characters which they find there, are able to read the Judgment of God, and say, that he hath δίκης ὄμμα, an avenging Eye; a Ray of it shines in their own bosom. The *Barbarians*, upon the sight of the Viper on *Pauls* hand, cry out of a δίκη, a Vengeance that pursued him as a Murderer. The very instinct of Nature told them, that there was a

Chap. 4.

Chap. 4. Connexion between Guilt and Punishment. Conscience is *Dei vicarius*, a kind of Representative *Numen* in men: it hath a secret Tribunal in the Heart, and from that Seal and impress which divine Justice hath set upon it, dooms and judges Offenders unto misery. Hence that saying,

> ——*Prima est hæc ultio, quod se*
> *Judice, nemo nocens absolvitur.*

Punishment is coetaneous to Guilt. Sin in its egress out of the heart leaves a sting behind. The Offender cannot be well within, his distemper is ἡ συνεσις, a conscience of his evil-deeds; his mind reflects torment upon it self: inwardly he is nothing but Wounds and amazing Horrors; the Apparitions of Wrath haunt him; Conscience is *sensus & præjudicium judicii divini*, a kind of anticipation and presensation of the last Judgment. After all this, to deny God to be just, is to offer violence to the Principles of Nature, and put a lye upon those Notions which are born with, and instamped upon our Reason: It is to say, That the Image and Impress of a Deity upon our hearts, is but a Counterfeit; That Conscience is but a Cheat, and all the Terrors there but a false Alarm. In a word, It is to eradicate all Religion, and open a Flood-gate to all wickedness and impiety. These being intolerable absurdities, it cannot but be granted, that there is such an Attribute in God: τῷ θεῷ ἕπεται δίκη, saith *Plutarch*; Justice follows God, or rather it is his very Essence.

It is an enquiry among Divines, How far it was necessary, that sin should be punished; that without

Sa-

Satisfaction there ſhould be no Remiſſion. It is an indubitable Verity, That it was neceſſary by virtue of Gods Decree: He hath declared himſelf, that he will by no means acquit the guilty. But this is not all: In Scripture, Puniſhment is not attributed meerly to his Will or Decree, but to his juſt and righteous Nature; *Thou art righteous, O Lord, becauſe thou haſt judged thus*, Revel. 16. 5. Though the mode and circumſtance of Puniſhment be determined by his Soveraign pleaſure, yet the puniſhment it ſelf iſſues out from his Juſtice. Sin merits puniſhment; *They that do ſuch things are worthy of death*, Rom. 1. 32. It is not meerly Gods Will, but his Juſtice, which renders unto ſin its due. The proportion which is between Sin and Puniſhment, ſhews who holds the ballance: Were it meerly at the divine Pleaſure to puniſh ſin or not, God need not puniſh obſtinate and impenitent perſons. This the *Socinians* themſelves cannot bear. They ſay, There is one Juſtice in God, which he ever uſeth in puniſhing contumacious ſinners: nay, it would be unworthy of God not to puniſh them. Now, here two things may be obſerved: The one is this; Obſtinacy is not puniſhed for it ſelf, for in good it is Conſtancy and worthy of praiſe; but it is puniſhed becauſe it is in evil. Sin is puniſhed καθ' αὑτὸ for it ſelf, but Obſtinacy for the ſin only; and if ſin be puniſhed for it ſelf, then every ſin muſt be puniſhed. The other is this, If Jeſus Chriſt had not come and ſatisfied for us, all ſinners would have been impenitent and contumacious; the grace of Repentance would never have been given by an unatoned God; neither is it now derived to us, but through a Mediator. *Him hath God exalted*

Una eſt juſtitia Dei, quâ perpetuo utitur, dum ſceleſtos, & contumaces, ac perditæ ſpei homines plectit, atque exterminat. Soc. de Serv. pars prima. cap. 1.

Indignum Deo eſt, eorum ſcelera impunè dimittere. Crell. de Deo & Attr. cap. 23.

with

Chap. 4. *with his right hand, to be a Prince and a Saviour, to give repentance*, Acts 5. 31. Hence it appears, that without Christ, all sin would have been in conjunction with impenitency, and consequently necessarily punished. But a little more to clear this Necessity, I shall lay down some Particulars.

1. Man, a rational Creature, could not be created, but he would immediately by the very frame of his Soul be under a Law. His Reason by the innate notion of a Deity, could not but be bound to know the Supreme Truth. His Will by its propension to its proper Object, could not but be bound to love the Supreme Goodness. The Respects, which are in the rational Powers towards their Creator, are a Law never to be altered. God will no more dissolve them, than he will contradict his own work: Man cannot loose himself from them, which are interwoven with his immortal Faculties. As long as God is God, the Supreme Truth and Goodness; and Man Man, an Intellective and Elective Creature; It must needs be indispensably just for us to know and love our Creator. The differences of Good and Evil are founded in Nature. The Image of Righteousness is not a movable thing, for then the love of God might be it to day, and by a Counter-motion, the hatred of him might be such to morrow, which is utterly impossible.

2. Man by his very Creation being under a Law, it could not be otherwise but God must be a Rector and Judg over him. He that made, must rule him; He that put a Law into his Faculties, must be his Judg; His Rectitude and Justice made him fit to be so. Hence that of the Apostle, *Is God unrighteous who*

who taketh vengeance? I speak as a man, God forbid; Chap. 4. *for then how shall God judg the world?* Rom. 3. 5, and 6; As if he had said, Unless God cease to be Himself; unless his Righteousness and Justice fail, He must needs be Judg.

3. God being Rector and Judg, He must needs carry himself as becomes one of infinite Rectitude and Justice. It is right, that sin should be punished; *And shall not the Judg of all the Earth do right?* After Man, nay all the Race of mankind, had for many Ages turned Rebels against God, and violated, and, as much as in them lieth, made void his Sacred Laws: After they had by the contempt of their sins despised his Majesty and Soveraignty, and by the turpitude of them offended his Purity and Holiness; should all this pass unpunish'd, how black would the Consequence be? Would it not be a blot to his Government to nod and let fall the reins of Discipline? a slight to his Law to neglect it as a thing ill-contrived, or unworthy of a Vindication? Would not the great things of the Law appear very small, and the horrible Ataxy of sin a minute inconsiderable nothing? Must not the divine Attributes of Rectitude and Justice be co-sufferers with that Law, upon whose Commands and Comminations their very Image is engraven? Would not the face of things look, as if the moral Foundations, the Differences of good and evil, were shaken and destroyed; as if all things were indifferent, and sin or no sin, were all one to the Holy One? Which way should his infinite hatred and abhorrence of sin be manifested; no more displeasure outwardly appearing at a world of sin, than there would at none at

all?

Chap. 4.

all? The total managery of things no way demonſtrating Sin to be odious, or Holineſs grateful; Obedience failing, and there being nothing vicarious, no Puniſhment to ſupply the room of it; How could the order between the Creator and the Creature be preſerved? or what would become of that moral dependance and ſubjection which we owe to our Maker? Doubtleſs no defect, no jeofail can be in his Sacred Government. His juſt Anger requires, that Diſcipline ſhould be kept, Manners corrected, and Licentiouſneſs ſuppreſſed. As an Ancient ſpeaks: Man being under a Law, God muſt needs be Rector; and being ſuch, He cannot chuſe but act like himſelf, in a juſt *decorum* to his holy Attributes and Law: No blot or irregularity can light upon his Government. Sin, which makes a breach upon the ſacred Order, muſt be reduced in ſuch a punitive way, as may bear witneſs to his Rectitude and Juſtice. There are two things in Sin; a *Macula*, a corrupting Spot; and a *Reatus*, an obliging Guilt. The Spot is ſuch a Turpitude and ill-temper of mind, that the Soul, in which it is reſident and regnant, cannot have Happineſs; the Guilt is ſuch a Chain and ſtrong binder unto Wrath, that the Soul, to which it adheres, cannot have Impunity. The Wiſdom of God ſecures and aſcertains the firſt, Why ſhould not his Juſtice ſecure and aſcertain the ſecond; ſeeing God by the Law of his Eſſence, is as much bound to act in congruity to his Juſtice, as to his Wiſdom?

Surgimus ad vindictam, non quia læſi ſumus, ſed ut diſciplina ſervetur, mores corrigantur, licentia comprimatur: hæc eſt juſta ira, quæ ſicut in homine neceſſaria eſt, ita in Deo, à quo ad hominem pervenit exemplum. Lact. de Ira Dei.

4. Upon ſuppoſal that a Puniſhment or Satiſfaction were not neceſſary, What ſhould thoſe millions of Sacrifices and ſlain Beaſts under the Law mean?

mean? If the ſubſtance, the Sacrifice of Chriſt might have been ſpared, what ſhould the types and ſhadows do? Nay, why ſhould the Son of God come, and ſweat, and bleed, and dye upon a Croſs under Divine Wrath, if all this might have been ſpared? God doth not multiply things without cauſe, much leſs did he make his dear Son the Curſe cauſeleſs. The Apoſtle tells us, *That it was not poſſible that the blood of Bulls and Goats ſhould take away ſin*, Heb. 10. 4. But why ſo? if a meer nothing, a no-ſacrifice might do it? He ſignally diſtinguiſhes; the blood of Beaſts purifies the fleſh, and takes away Ceremonial Guilt. But, which is infinitely more, the blood of Chriſt purges the Conſcience, and takes away real Guilt, *Heb.* 9. 13, 14. But will not this diſtinction be altogether vain, if no blood at all were requiſite to take away guilt? Alſo the Apoſtle aſſerts, *That we are juſtified by Chriſts blood*, Rom. 5. 9; But why not without it, if a Satisfaction were unneceſſary? It is very hardly imaginable, that the All-wiſe God ſhould fetch a compaſs, and go round about by his Sons blood, when a word, a merciful pleaſure, might have done the work without it.

Chap. 4.

These things premiſed, I now proceed to ſhew how Punitive Juſtice was manifeſted in the Sufferings of Chriſt. The Apoſtle ſpeaks memorably, *God ſet forth Chriſt to be a propitiation to declare his righteouſneſs, for the remiſſion of ſins*; as if he had ſaid, *There could be no remiſſion without it:* and to make it the more emphatical, he doubles the phraſe, *To declare, I ſay, at this time his righteouſneſs*; and withal he adds, *That he may be juſt*, Rom. 3. 25, 26. Righteouſneſs, that is, Punitive Juſtice was eminently de-

Chap. 4. monstrated in the propitiatory Sufferings of Christ; unless this were so, no sufficient account could be possibly given of them. The *Socinians*, who deny Christ's Satisfaction, cannot give a tolerable reason thereof: For what say they? Christ in his Sufferings was an example of Patience. I answer, he was so; but there was a Cloud of suffering-Martyrs before his Incarnation: and then what singular thing was there in his Passion? It's true, he was the greatest Pattern that ever was; but had that been all, why did he suffer as our Sponsor and Mediator? why did he bear the Sin of a World, and the Wrath of God due to it? Here he was alone, no man, no Angel was able to trace or follow him. The Saints may fill up the Sufferings of Christ in his mystical body; but they cannot, dare not aspire so far, as to go about to imitate him in those satisfactory Ones, which were in his own proper body. Had he been only an exemplary Saviour, he could have saved none at all: Not those under the Old Testament; for Example doth not, like Merit, look backward to those who were before it: Nor those under the New; for no meer Example, no, not that of an Incarnate God, could have raised up Man out of the ruins of the Fall, unless there had been in his Sufferings a Satisfaction to Justice, The Guilt of Sin could not have been done away, unless there had been therein a Merit to procure the Holy Spirit, The Power of Sin could not have been subdued; a meer exemplary Christ would have been but a titular Saviour. The great design of raising up a Church out of the corrupt Mass of Mankind would have failed, a Pattern only being too weak a bottom for it to stand upon.

Again

Again they say, Christ suffered, that he might confirm the Covenant with his own blood. I answer, the Covenant was confirmed in *Abrahams* time, *Gal.* 3. 17. It was made immutable by Gods Word and Oath, *Heb.* 6. 17. It was ratified by the glorious Miracles of Christ; it was sealed up by the precious blood of Martyrs: and why must the Son of God dye for it? or if he must, might not a simple death serve? Why was there a Curse, and an horrible Desertion upon him? There can be no imaginable coherence or connexion between his bearing the tokens of Gods Wrath, and his confirming the Covenant of Grace; the one can have no congruity or subserviency to the other. The Scripture therefore, which gives a better account, tells us that he dyed to pay a *λύτρον*, a Ransom for us; obtain eternal Redemption, abolish and make an end of sin; deliver from the world, and the wrath to come; reconcile to God, purchase a Church, and bring in everlasting Righteousness, and an happy Immortality suitable thereunto. These noble and excellent ends could not be compassed, but by Sufferings penal and satisfactory, such as had the bitter ingredients of Divine Wrath and displeasure in them. Christ was not a meer Witness, but a Priest, Redeemer, and Mediator: His blood was not only *μαρτύριον*, a Testimony, but *ἱλαστήριον*, a Propitiation; neither was it only confirmative of the Covenant, but fundative: all the Promises of Grace and Glory sprung up out of his satisfactory and meritorious Passion. Further they say, that in his Sufferings the immense Love of God was manifested. I answer, His immense Love was indeed very Illustrious in giving his Son; but to what purpose

Chap. 4.

Chap. 4. was he given, but to be a Propitiation? ἐν τούτῳ, *In this was love, that he sent his Son to be a propitiation for our sins*, saith the Apostle, 1 *John* 4. 10. When inexorable Justice stood as an Obstacle in the way; when Satisfaction must be made, or mankind eternally perish; then infinite Love appeared in giving the only begotten Son to be an expiatory sacrifice for us, to satisfie Justice, that we might partake of Mercy. But if a Satisfaction were needless, if the Sufferings of Christ might have been spared; Where is the vehemence of Love? It may seem rather to be in Remission of sin, than in the Passion of our Saviour. That Remission should come to us through his intervenient Death, when that Death was not necessary, looks not so much like an act of Love, as of Sapience: and yet how Sapience should unnecessarily, and without just cause, order so great a thing as the Death of Christ to be, I cannot understand. Moreover they say, Christ suffered, that his Death intervening, we might be assured by his Resurrection, of our own, and of life eternal to be obtained in a way of Obedience. But I answer, This is rather to assign the end of Christs Resurrection, than of his Death: for his Death here comes in only by the by, as a meer intervenient thing, *a causa sine qua non*, a thing which hath no proper end of its own. It is not to me imaginable, that such an one as he was, should dye meerly to testifie to those things, which were before secured by the immutable Word and Oath of God himself. *O beatos nos, quorum causâ Deus jurat! miseros, si ne juranti credimus!* saith *Tertullian*: his Oath cannot but be a sufficient security. It's true, Christs Death and Resurrection do assure

assure Believers, that they shall rise and live for ever in Glory: But how do they do it? what, exemplarily only? no surely, his Death was satisfactory for sin, and meritorious of life eternal. His Resurrection was a Seal, a pregnant proof, that the Satisfaction made by his Death was full and consummate. Hence arises in Believers an assurance of Life and Immortality, the same being purchased and paid for by the blood of Jesus: Had his Death and Resurrection been exemplary only, which way should an assurance be drawn from it? The argument, if any, must run after some such rate as this: Jesus Christ, God as well as Man, one having Power over his own life, free from all sin, never seeing corruption, able to overcome death it self, did rise from the grave; *Ergo*, meer men, having no power over their lives, tainted with sin, subject to corruption, unable to conquer death, shall rise also: the inconsequence is apparent. On the other hand let the argument run thus: Jesus Christ did by a passion of infinite Merit and Satisfaction, purchase eternal life for Believers; *Ergo*, they shall be sure to have it: here the consequence must needs be sure and infallible. Upon the whole matter it appears, that no tolerable account can be given of Christs Sufferings, unless Justice were satisfied and declared therein. But to explicate this more distinctly, I shall a little consider three things:

1. God the great Rector, who inflicted those Sufferings on Christ.

2. Christ the Patient, who bore them.

3. The Sufferings in themselves, and in their fruits.

1. God

Chap. 4.

1. God, the righteous Rector, who inflicted them, was one of infinite Mercy. Mercy in men, though but finite, is sometimes a *remora* to punishment. *Joseph*, being [illegible], a just, that is (as the word there must be taken) a merciful man, would not [illegible], make *Mary* a publick spectacle of Justice, *Matth.* 1. 19. But though God were one of infinite Mercy, and that not meerly resident in his Nature, but as it were in motion, triumphantly going forth in a most compassionate design towards mankind; yet he would have Justice satisfied in the Sufferings of his Son: *To declare, I say, at this time his righteousness*, saith the Apostle, *Rom.* 3. 26. Observe, it was at this time, it was then a day of Salvation, a Jubilee of Redemption to Mankind; yet for all that, Justice must have its due, and be declared in the Sufferings of Christ. But here the *Socinians* object, That infinite Justice, and infinite Mercy are opposites, and cannot both be together in God; or if they were, God, who cannot act contrary to any thing in his Nature, could neither punish because of his Mercy, nor yet pardon because of his Justice. But I answer, Mercy and Justice are not opposites in Man. After the Idolatry of *Israel* in the Molten Calf, *Moses* would in Justice have every one slay his Brother; yet in an high excess of Mercy and Charity he would pray, *Forgive their sin; if not, blot me out of thy book*, Exod. 32. 27, & 32. Neither are they opposites in God, when he proclaims his Name in those stately Titles; *The Lord merciful, gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin:* He yet adds in the close

of

of all, *That he will by no means clear the guilty*, Exod. 34. 6, 7. Mercy and Justice in God have different objects: the Penitents, who partake of Mercy, are not the objects of Justice; the Impenitents, who feel Justice, are not the objects of Mercy. Yet these Attributes are not contrary the one to the other; being both Divine Perfections, they can no more be contrary the one to the other, than the Divine Essence, which both of them are, can be contrary to it self. Cruelty, not Justice, is opposite to Mercy; Injustice, not Mercy, is opposite to Justice. Neither doth God in pardoning or punishing, act contrary to any thing in his Nature. In pardoning Penitents, he acts not against his Justice, for that was satisfied in their Sponsor Jesus Christ: In punishing Impenitents, he acts not against his Mercy; for that, as the *Socinians* themselves confess, extends not to obstinate sinners, neither are they at all capable of it. These two Attributes do mutually illustrate one another: the Mercy of God is the more Illustrious, because when Justice was inexorable, it sent his Son to suffer for us. The Justice of God is the more glorious in Christs Sufferings, because they were inflicted by one whose Mercy was infinite in his nature, and in his design towards Men.

Chap. 4.

2. Christ the Patient, who bore those Sufferings, may be considered under divers respects, each of which shew Justice to be Illustrious in his Sufferings. Take him as Man, Justice appears, in that the penal Sufferings were in the same nature which had sinned. The nature of Angels was not assumed, the sacrifice of Beasts would not serve the turn, neither had the same nature with man; but that Justice

might

Chap. 4. might be exact, that the Sufferings might be in the ſame nature which had ſinned, the Son of God was made fleſh, and ſuffered in it as an expiatory Sacrifice for us. Notable is that of the Prophet, *All their wickedneſs is in Gilgal, there I hated them,* Hoſ. 9. 15. Sin was found in the humane Nature, and there it muſt be puniſhed. Take him as the Son of God, Juſtice appears, in that ſo great, ſo dear a perſon ſuffered for us. *David* ſpared *Joab*, becauſe he was a great, a potent man in the Army. And *Abſolom*, becauſe he was a dearly beloved Son. In the former he ſaid, *The Sons of* Zerviah *are too hard for me:* and in the latter, *Deal gently with the young man.* But though Jeſus Chriſt was very great, God, and Gods Fellow, *one who thought it no robbery to be equal with God*; though he was very dear, a Son, and an only begotten, the Fathers eſſential Image, and eternal joy: Yet for all this, ſtanding in the room of ſinners, he muſt not be ſpared. It was a great Wrath in *Henry* the Second of *France*, which made him by a paſſionate throw to ſmite, though but occaſionally, his own Son then ſitting at his feet. But oh! how great, how wonderful was the Juſtice of God in Chriſts Sufferings, when no greatneſs, no dearneſs, though infinite, did obviate or turn away the ſtroke? When he bruiſed and wounded to death his own Son, and that intentionally, and on purpoſe to vindicate the Honour of his Juſtice and Law? In other puniſhments he falls but upon meer Creatures; but here, with Reverence be it ſpoken, He falls upon himſelf; the Son of God, very God, (and a dearer or greater perſon there could not be) was the ſufferer. Further,

Thuan. l. 20. 564.

ther, take him as an holy Innocent One; Justice, which usually hath only to do with sinners, will yet appear. He was Holiness it self, in his Divine Nature: He was holy, harmless, undefiled, separate from sinners, in his Humane; yet, if he will stand as a Surety for mankind, he cannot be excused. It is observable in Scripture, that penal Sufferings stay not meerly at the offenders door, but run over upon those in conjunction with him. *Achan* sinned in the accursed thing, and his Sons and Daughters were stoned, and buried with fire. *David* sinned in numbring the people, and no less than seventy thousand subjects fell by a Pestilence. But the Holy Jesus is an instance above all others: their Sufferings fell indeed upon Relations, yet still upon sinners; here they fell upon the Holy One. Justice is illustrious, when sinners suffer in conjunction with sinners; but how highly doth it act, when Innocency it self suffers in conjunction with them; I mean, as a Sponsor on their behalf? But here the *Socinians* cry out, That if God should punish the innocent for the guilty, Christ for us Sinners, he would be unjust, a cruel Tyrant, one like *Hannibal*, who looked upon a ditch full of Humane blood, as a fair spectacle. Unto which I answer, the Scripture is very pregnant; our sins were laid upon him, they were condemned in his flesh, he bore them in his body: he was wounded and bruised for them, and that even unto death, and that not a meer simple death, but one that had a penal curse in it. And if these phrases express not punishment, no words can do it. Yet for all this, corrupt Reason is so desperate, that rather than subscribe to the Sacred Oracles, it will blaspheme and call God Tyrant. Indeed

Nihil divinæ justitiæ magis contrarium est, quàm insontem sontis loco puniri, Volk. de Sat. *Quid hoc aliud est, quam sævum tyrannum facere?* Slicting.cont.Meis. *Insignis immanitas atq; sævitia, potius quàm liberalitas appellanda est*, Soc.de Servat. pars 3. c. 2.

Chap. 4.

an innocent cannot be puniſhed for the guilty compulſorily, but Chriſt ſuffered by conſent: *Lo, I come to do thy will, O God*, Heb. 10. 7. The Law of Redemption was in his heart, *he gave himſelf for us, an offering, and a ſacrifice*, Eph. 5. 2. And what is freer than Gift? or what colour of Injuſtice can there be in ſuch a Suffering? The Reaſon and Juſtice of all Nations agree in this, that one may by his own conſent be puniſhed for another. It's true, he cannot juſtly conſent to ſuffer in that which he hath not a juſt power over. Men have not ſuch a power over their lives, as they have over their eſtates. The only blemiſh in the ἀντίψυχοι of old, who engaged life for life, was this, That they had not a juſt power over their lives to give them as a Compenſation for others; but Chriſt might juſtly conſent, he had power over his own life: *I have power*, ſaith he, *ἐξουσίαν, authority to lay down my life, and authority to take it up again*, Joh. 10. 18. Hence it appears, that his conſent to ſuffer puniſhment for us, was a very juſt valid one, it being in that, which he had authority over; and where there is ſuch a juſt conſent, there an innocent one may ſuffer for the guilty. It's true, an innocent one meerly as ſuch cannot be puniſhed; neither did our Saviour ſuffer as ſuch, but as one in conjunction with us, as our *Goel* and Sponſor, who undertook to bear the puniſhment of our ſins. It could not be unjuſt for him to undertake it; and after undertaking, it could not but be juſt for him to perform it; eſpecially, ſeeing his perſon could not ſink under his Sufferings, and his Sufferings could not be in vain, or to no purpoſe. He roſe as a glorious Victor, and out of his Penal Evils ſprung that great Good,

Good, the Redemption of a World. Chap. 4.

3. The Sufferings of Christ are to be considered in themselves, and in their fruits. Take them in themselves, Justice appears in the proportionableness of them: in punishing Justice holds the Ballance, it weighs and measures out Penal Evils for Moral: Judgments on Sinners are called, *the portion of their measures*, Jer. 13.25. as being inflicted in a due proportion. Now the Sufferings of Christ were proportionable in divers respects.

1. There was a proportion between the seats of Suffering in Christ, and the seats of Sin in us. Man sinned in his body, Sin was organically and instrumentally there; proportionably Christ suffered in his body, no part of it but was racked upon a tormenting Cross: because our Corporeal Parts had been weapons of Iniquity, Justice made his the subjects of Misery. Man sinned in his Soul, there was the prime and chief seat of Sin; proportionably Christ suffered in his Soul; nay, there was the prime and chief seat of Suffering: because the main residence and venom of sin was in our Souls, the greatest pressure, and bitterness of wrath was upon his. He was exceeding sorrowful, even to death; He was sore amazed, and as it were fainted away; yea, for very anguish he sweat drops of blood, and upon the Cross, cryed out, *My God, my God, why hast thou forsaken me?* All this befel him, who was fortitude and constancy it self. Under the Law, Justice had eye for eye, tooth for tooth, wound for wound, stripe for stripe; in Jesus Christ it had a Suffering body and soul, as a Compensation for the sinning bodies and souls of Men.

2. There was a proportion between the Penal Suf-

Chap. 4. ferings in Christ, and those in the threatning of the Law. Christ suffered not the very *Idem*, neither indeed could he do so; because there was a change of person, and in strictness, *Si alius solvit, aliud solvitur*: but his Sufferings came as near to those in the Law, as could possibly stand with a just *decorum* to his Sacred Person; as little was abated as might be. This will appear by the many steps of his Humiliation. He, the Son of God, very God, assumed our frail Nature. But might this infinite and wonderful Condescension satisfie Justice for the sin of the world? no, He must be under the Law, and fulfil all Righteousness. Well, that being done, might that obedience (wherein so high an Honour was reflected upon the Law, as that it was obeyed perfectly in all things, and that by its Maker) satisfie for sin? No, that alone was not enough, there must be shedding of blood, or no Remission. But if there must be blood, might not a few drops of his blood, the same being of an infinite value, do the work? No, the Law calls for Death, without that he could not be an expiatory Sacrifice for us. But if a Death must be, might not a simple one, being of so great a person, serve the turn? No, the Law pronounces a Curse, and that he was made, the marks and tokens of Wrath were upon him: and why all this, but that God would have his Sufferings comply, and come as near the terms of the Law as might be? It's true, he did not bear the accidentals of punishment, his Sufferings were not eternal; but in the Law punishment is eternal, only as it relates to a finite Creature, which can never satisfie, but not as it relates to a mighty Sponsor, who could pay down all at once, and

and ſwallow up death in Victory. He ſuffered not the worm of Conſcience, or Deſperation: But the firſt of theſe is from Sin, inherent, and putrifying in Conſcience; and the ſecond from the Imbecillity of of the Creature, ſinking under its burden, neither of which could be in him. He bore not the accidentals of puniſhment; but as great a perſon as he was, the eſſentials could not be abated. There was in his Sufferings *Pæna ſenſûs*, when the fire of wrath melted him into a bloody ſweat; and *pæna damni*, when the Eclipſe of favour made him cry out of forſaking. Though God in his Soveraignty would relax the Law, and introduce his own Son, as a Sponſor to ſatisfie for us; yet his Son ſtanding in that capacity, He would in Juſtice have him ſuffer as near the penalty in the Law as could be.

Chap. 4.

3. There was a proportion between the Sufferings of Chriſt, and the Sin of a World. Sin is an infinite evil; and his Sufferings, to compenſate it, were of an infinite value. Sufferings are not to be eſtimated as money, which, in whoſe hands ſoever it be, is one and the ſame; but according to the Dignity of the Perſon. Hence that of the people to *David*, *Thou art worth ten thouſand of us*, 2 Sam. 18. 3. Hence that *Spaniſh* Proverb, uſed to *Charles* the Ninth, to move him to ſeize upon the chief Proteſtants: *One Salmons head is more worth than the heads of fifty Frogs.* In the *Roman* Laws, puniſhments are varied according to the condition of Perſons. Free-men were not under the ſame puniſhments as ſervants. The *Lex Porcia* would not leave Rods upon the back of a Free-man: the Sufferings of a Prince and a private man, are not to be valued at the ſame rate. At the

Thuan. l. 42. 446.

Death

Chap. 4. Death of *Abner*, *David* took special notice of it, and cryed out, *A Prince, a great man is fallen this day in Israel*, 2 Sam. 3. 38. The Sufferings of great men are very estimable; What then are the Sufferings of a God, such as our Saviour? The Scripture is very emphatical in setting forth this to us: *God purchased the Church with his own blood*, Acts 20. 28. *God laid down his life for us*, 1 Joh. 3. 16. *The Lord of Glory was crucified*, 1 Cor. 2. 8. *The man Gods fellow was smitten*, Zach. 13. 7. *He offered up himself through the eternal spirit*, Heb. 9. 14. *The Prince of life was killed*, Acts 3. 15. His Deity stamped an infinite value upon his Sufferings, such as made them a full Compensation for the sin of a world. That therefore of *Socinus*, that the Sufferings of Christ have no more virtue in themselves, than if a meer man had suffered, is no less than horrible blasphemy, and for ever to be abhorred by us.

Quicquid passus est Christus, nullam majorem vim per se habere potest, quam si quilibet purus homo idem passus esset. De servatore, pars 3. cap. 4.

4. There was a proportion between the Sufferings of Christ, and the Sufferings of a world. *One dyed for all*, saith the Apostle, 2 *Cor.* 5. 14. But what an one was he? No less than very God: his Deity elevated his Sufferings into a kind of infinity. Upon this account his Sufferings, though but the Sufferings of one, did equalize, nay, superexceed the Sufferings of a world. For as the *French* Divines have observed; if you multiply one, you shall at last have the number of all men: but a Collection of all men, however multiplied, will never equal the Power, Autho-

Unum si multiplices, habebis tandem numerum omnium hominum; omnium verò hominum collectio, quantumcunq; multiplicetur, nunquam Christi potentiam, authoritatem, dignitatem, sapientiam, sanctitatem, deitatem æquabit, Thes. Salmur. de pass. Christi.

Authority, Dignity, Wiſdom, Sanctity, and Deity of Chriſt. In the Sufferings of a world, every ſufferer would have been but a meer Creature; but in his Sufferings, the ſufferer was no leſs than God himſelf. Here therefore Juſtice appears more ſignally, than if all the world had ſuffered, and that for ever. His Sufferings, though but Temporary, did more than counterpoiſe the eternal Sufferings of a world. Should we ſuppoſe, which is impoſſible, that all men had paid and paſſed through eternal Sufferings, thoſe would have delivered them from the Curſe of the Law; the Sufferings of Chriſt (which ſhews their Equivalency, and more) produce the ſame effect, and over and above merit life eternal. There is a double order in puniſhing: The order of Juſtice would have a puniſhment infinite in Magnitude; but becauſe a finite Creature cannot bear it, the order of Wiſdom will have it infinite in Duration. But as the *French* Divines have obſerved, Chriſt being ſubſtituted in our room, the order of Juſtice returns again. Our Saviours Sufferings were of an infinite value, the ſum of Sufferings was paid down all at once. In theſe therefore Juſtice is more Illuſtrious, than it could have been in eternal Ones; wherein mere finite Creatures would have been ever a paying a little, and a little, but could never have ſatisfied Divine Juſtice.

Theſ. Salm. de neceſſ. Sat.

Thus the Sufferings of Chriſt in themſelves, do by their excellent proportionableneſs manifeſt the Juſtice of God; but beſides, the conſequents and fruits of them, ſhew the fulneſs of his Satisfaction to that Juſtice. And theſe may be conſidered with reſpect to Chriſt himſelf, or elſe with reſpect to us.

As

Chap. 4.

As to Christ himself, What were the consequents of his Sufferings? The pains of death were loosed, as not able to hold such a Satisfier as he was; *He was taken from prison*, Isa. 53. 8. as having discharged all: He had an acquittance in his Resurrection, as a sure proof, that he had made full payment in his death: *The God of peace brought him again from the dead*, Heb. 13. 20. Observe, it was the God of Peace. First, the Divine Justice was appeased, and then the Divine Power raised him up. He had all the Power in Heaven, and in Earth, *Matth.* 28. 18, as an infallible witness, that he had by his Blood reconciled all things there. He ascended, and entred into the true Sanctuary, into Heaven it self; and this tells us, that the expiatory and satisfactory blood was shed before in his Death: *He appears in the presence of God for us*, Heb. 9. 24; and that assures us, that the Divine Anger is over: *having by himself purged our sins, he sate down at the right hand of the Majesty on high*, Heb. 1. 3. His satisfactory-work was perfectly done, and then he rested in state. All these glorious Consequents make it appear, that his Satisfaction was a plenary one.

As to us, the fulness of his Satisfaction appears, in that Justice hath nothing at all to demand from such as are in him, and by Faith become mystical parts and pieces of him; the atoning Blood is upon them, and the damning Law passes over them. Thus the Apostle saith, *There is no condemnation to those which are in Christ Jesus*, Rom. 8. 1. The Apostle saith not, that there is *nihil condemnabile*, for the reliques of sin are in them: but he saith, there is *nulla condemnatio*,

demnatio, no condemnation to them; for the Satisfaction applied, cleanses away sin, and delivers from Wrath. It's true, Believers may have afflictions; but what are they? They are only Castigatory, and for their good; not Vindictive, or for the Satisfaction of Justice. Again, the fulness of his Satisfaction appears, in that his Sufferings were not meerly satisfactory, but redundantly meritorious. These have opened Heaven, as well to let down those influences of Grace to us, which, unless Justice had been appeased, would never have fallen upon us, as to introduce us into that life and blessed Immortality which we guilty and defiled Creatures, while such, could not be capable of. We see here, that the Satisfaction of our Saviour was not a poor, short, or scanty thing; but good measure, pressed down, and running over in the purchase of all good things for us.

It was a good saying, *Vulnera Christi sunt biblia practica*, the Sufferings of Christ, in which Justice so eminently appears, are a strong Motive to Repentance; enough, if duly considered, to set all men a weeping over their iniquities: What, did the Creator suffer? Was the Lord of Glory crucified? Was the blessed One made a Curse? Did the Son of God, very God, so dear, so great a person, sweat, bleed, cry out, and expire upon a tormenting Cross, and all this to take away sin? What a spectacle is this? Who can look upon it with dry eyes, or an unmelting heart? When the Son of God was broken, should our hearts be untouched? May we spare our tears, when he parted with his blood? To look upon his wounds, and not mourn over our sins, can be

Chap. 4. no leſs than unnatural hardneſs. Oh! what a thing is ſin? how horrible, how infinite an evil, that it could not be expiated at an eaſier rate, than the blood of God himſelf? What Plea can be made, or colour given for ſo vile a thing, that it ſhould have a Being in the world, or ſo much as a reſidence in an humane Thought? Should that be indulged which coſt Jeſus Chriſt ſo dear? or that go free, which nailed him to the Croſs? Canſt thou love that which ſtabbed him at the heart? or live in that for which he dyed? May that be light, which preſſed him into an agony and bloody-ſweat? or that ſweet, which put ſo much Gall and Vinegar into his Cup? Canſt thou bleſs thy ſelf in that which made him a Curſe? or follow after that which made him cry out of forſaking? Think, and again think, if thy blind eyes and hard heart will let thee, what, and how dreadful a thing it is for thee to go on in thine iniquities. In ſo doing, thou doſt not meerly run upon the Authority and Soveraignty of the Almighty, but upon the wounds and blood of thy dear Saviour, impiouſly trampling them under thy impure feet: and how grievous a thing is this? If thou art fearleſs, and ſtoppeſt not here, what hope canſt thou have? It becomes thee to ſit down and lament that helliſh *impetus* in thy own heart, which moves ſwiftly towards Hell, without admitting any *remora*. A few words from God gave check to *Abimelech*, Gen. 20. And ſhall not the wounds and blood of thy dear Lord do as much to thee? The ſword of an Angel put a ſtop to *Balaam* in his perverſe way, *Numb.* 22. And wilt thou go on, who haſt ſeen the ſword of God drawn againſt the Man, his fellow, for thine iniquities? If the

groans

groans of the Creatures, all round about, sounding in thine ears, did not startle thee, yet shouldest thou be deaf and senseless to the Sufferings of thy Saviour, bleeding and dying upon a Cross, in comparison of which the dashing down of a world is a poor nothing? If the breaches of the Sacred Law, dearer to God than Heaven and Earth, do not move thee, yet wilt thou not be moved, when thou seest that amazing sight, God for our sins bruising and breaking his Son, his essential Image, in our assumed Nature? If thou dost not blush at the blots and turpitudes which sin hath made in thy own soul, yet methinks it should deeply affect thee, that the Son of God was made sin and a Curse for thee. Should God let thee down to Hell, and after some scorches from the fire unquenchable, take thee up again, wouldest thou yet go on in sin? no surely; and why wilt thou do it now, after thou hast seen such a spectacle of Justice in the Lord Jesus, as more than countervails the Sufferings of a world? When a Temptation approaches, How is it that thou seest not the price of blood writ upon it? Which way dost thou forget the nails and bloody Cross of thy Redeemer? Thou seest plainly, that God is a just, a righteous One; and for a full proof of it, he hath written Justice in red Letters, in the Passion of his own Son; if thou run on in thy sins, how, which way canst thou escape? God spared not his own Son, standing in our room, and will he spare thee in thy impenitent sinning? Wrath fell very severely upon the Holy, Innocent, meek Lamb of God: and will it pass over thee, wallowing in thy filthy lusts and corruptions? What, did God exact so great a Satisfaction

Chap. 4.

Chap. 4. tisfaction for sin, that it might be allowed? Did he vindicate his broken Law at so high a rate, that it might be more broken, and that with Impunity? 'Tis utterly impossible: those Sufferings of Christ which did witness Gods hatred of Sin, could not open a gap to it: the Surety did not sweat, pray, bleed, and dye under Wrath, that the impenitent sinner might be spared. O how profane and blasphemous is such a thought, which makes the great Redeemer a Patron of iniquity! He came to save us from our sins, not in them; to redeem from iniquity, not to encourage it; What then? where is thy hope, O impenitent sinner? Is it in Gods Mercy? As infinite as it is, it will not let out a drop to the impenitent, neither indeed can it do so, unless, which is impossible, one Attribute can cross another; Mercy can reproach Holiness or Justice. Believe it, Salvation it self cannot save thee in thy sins: Is it in Christ and his Merits? He is the Saviour of the Body, but thou art out of it. He is the Author of eternal Salvation to them that obey him: but thou art a Rebel. May Christ be divided? Canst thou have a part in his Priestly office, who art in Arms daily against his Kingly? Shall the Promises comfort thee, who castest off the Righteous Commands? It cannot be. What Concord hath Christ with *Belial*? How ill-suited are an hard heart and a bleeding Saviour? How canst thou trust in that Jesus, whom thou despisest, and crucifiest afresh by thy Rebellions? or depend on his Merits, when thou livest in enmity against his Divine Spirit and Life? These are meer inconsistencies. Thy case, while thou

thou art in thy ſins, is very forlorn and deſpe- Chap. 4.
rate. God will be a conſuming fire to thee; thy ſelf muſt be as dry ſtubble before him; every luſt will be a never-dying worm; thy ſoul will furiouſly reflect upon it ſelf for its prodigious folly; abuſed Mercy will turn into fury. Chriſt, the great Saviour, will doom thee to perdition; fire and brimſtone, and an horrible tempeſt will be rained down upon thee, and that for ever. If then thou haſt any fear of God, or love to thy ſelf, caſt away thy tranſgreſſions, and return to him, that thou mayeſt eſcape the Wrath to come, and enjoy the pure beatitudes which are in Heaven.

CHAP.

CHAP. V.

Gods Love and Mercy manifested, in that he stood not upon the old terms as he might, and in giving his Son for us. The Socinian *objection (That if God loved us, he was not angry) answered. The earliness and freeness of Gods Love in giving his Son. The greatness of the Gift. The manner how he was given. The persons for whom. The evils removed, and the good procured by it. The excellent Evangelical terms built upon it. These are easie and sure. The Love and Mercy of God an excellent Motive to stir up our Love towards God and Man.*

HAVING spoken of Gods Justice, I now proceed to his Love, Mercy, and Grace. These are eminently ascribed to him in Scripture: *He is love it self*, 1 John 4. 16. essentially such. *He is the Father of mercies*, 2 Cor. 1. 3. Mercy is his off-spring and joy. *He is the God of all grace*, 1 Pet. 5. 10. The fountain of it is in him, and all Graces in the Creature issue from thence. Love communicates good to the Creature. Mercy communicates it to the Creature in misery. Grace communicates it to a Creature, though unworthy. All the drops and measures of goodness in the Creature, are from Love: when the good is suited to the misery of the Creature, 'tis Mercy; when it exceeds desert, and as it were triumphs over unworthiness, 'tis Grace in a special manner. I shall not discourse of these distinctly, but, as the usage in Scripture is, promiscuously;

ously; these are in a very signal manner manifested in Christ. So admirable a Glass is he, that not only Wisdom, Holiness, and Justice are represented in him; but Love, Mercy and Grace also. In these it is that this wonderful Oeconomy terminates. Wisdom laid the plot, Holiness and Justice appeared in our Saviours Passion, but the Center of all is Grace and Mercy. These are highly exalted in the Reconciliation and Salvation of Men.

The first appearance of these stands in this, That God did not stand upon the first terms, upon the Old Covenant of Works: God made *Adam* a very knowing and righteous Creature, he gave him excellent Laws, Moral ones inscribed in his heart; and over and above, one positive Law in the Tree of knowledg: He entred into a Covenant with him, as the head and root of all mankind; the terms were, That all his Posterity should stand or fall in him. He transgressed the Command of God, and so Sin and Death came upon all the humane World. Here God might have stood upon the first terms; he was not bound to make new ones, but might have stood upon the old, and prosecuted them to the utter ruin of all Mankind. This is plain by these Considerations.

1. The Laws given by God to *Adam* were such, as became God to give, and *Adam* to receive, very just and righteous. The Moral Ones were congruous to his holy Faculties, and conducible to his Happiness: they were interwoven into his very rational Powers, and Obedience might have come forth in the easiness of his Holy Principles. The positive one was a just one. God, who made Man Lord of

Chap. 5. the lower World, might well except one Tree, as a token of his Supreme Soveraignty, when the thing forbidden was not a thing in it ſelf evil, but indifferent. Gods Authority appears the more Sacred; and Mans Obedience would have been the more pure; the Tree, as lovely to the eyes, was a fit curb to the ſenſitive appetite. And as a Tree of knowledg was a juſt reſtraint to intellectual curioſity, the prohibition of ſuch a Tree was an excellent *Item* to man to look to both faculties; the terms were juſt, not only as to himſelf, but as to his poſterity. Had not God made them, he would never have told us, that all ſinned in one; and that by one, judgment came upon all, *Rom.* 5. 12, & 18. Which, without ſuch terms, would have been impoſſible; and if he made them, it was no leſs impoſſible that they ſhould be unjuſt. *Adam* was the root and head of Mankind; we were in him naturally as latent in his loins, and legally as compriſed within the Covenant. His Perſon was the fountain of ours, and his Will the repreſentative of ours. The thing therefore was equal: unjuſt Laws ſhould be abrogated; but in this caſe, the Laws and Terms being Righteous, God might have ſtood ſtrictly upon them.

2. *Adam* having holy Powers, ſufficient for Obedience, was bound to keep them with all diligence: that, which was formally ſpoken to the Church in *Thyatira*, *Hold faſt that which thou haſt*, Rev. 2. 25. was virtually ſpoken to *Adam*: Nature dictates, that Duty ſhould be returned where benefits are received. The Law of fidelity requires, that a Truſtee ſhould keep the *depoſitum*. God intruſted man with excellent endowments; but if he will by his tranſgreſ-

ſion

ſion caſt them away, muſt God make them good? Chap. 5. Muſt he follow after a Rebel, a waſting bankrupt Creature, to repair the loſt Image, and ſet him up again with a new ſtock of Grace? No: He, who made him *ex beneplacita*, cannot be bound *ex juſtitiâ*, to new-frame him, being broken; He might without the leaſt ſpot of injuſtice, have left all mankind in the ruins of the Fall.

3. The caſe of the fallen Angels determines this point: When they left their Principle, or firſt Eſtate, Did God capitulate, or enter into new Articles with them? Was there a *tabula poſt naufragium*, a room for Faith or Repentance? Had they a Chriſt, or a Goſpel tendred unto them? No, they were caſt down immediately into chains of darkneſs. The ſentence was irreverſible, their miſery eternal; annihilation would have been a kind of favour to them. That God, who ſtood upon the firſt terms with Angels, ſuperior creatures, might have done ſo with man, being a little lower than thoſe glorious Creatures. I know there are differences aſſigned between the two Caſes. Angels were the firſt tranſgreſſors, the ring-leaders in ſin: Man followed after. The Angels had a moſt pure light, and that without any allay of fleſh: Mans intellect was lower, and in conjunction with matter. The Angels ſinned by ſelf-motion, and of their own meerly: Man ſinned by ſeduction, and through the guile of the Serpent. In the Fall of Angels, all the Angelical nature fell not: In *Adams* Fall, all the humane Nature fell, no Religion was left in the lower world. But notwithſtanding all this, God might in Juſtice have ſtood upon the firſt terms with Man, as well as

L with

Chap. 5. with Angels; and that he did not do so, it was from meer Grace, as the primary Reason thereof.

4. Grace is in a very eminent manner lifted up in the Gospel. Grace gives Christ, and Faith to believe in him. Grace justifies and sanctifies. Grace saves and crowns with a blessed Immortality. Every-where in the Gospel sounds forth, Grace, Grace; but if God might not justly have stood upon the old terms, the giving of new ones to Man, was not Grace, but Debt; not Mercy, but Justice. Those *Novatores*, who say, That it would have been unjust for God to have condemned *Adams* Posterity for the first Sin, do thereby overturn the Grace of the Gospel. The Apostle, who is much rather to be believed, saith expresly, *That by the offence of one, judgment came upon all men to condemnation*, Rom. 5. 18; that is, according to the terms of the old Covenant; but if the old terms might not have been stood upon, the new ones must be necessary and due to mankind, and so no Grace at all. They who deny the Justice of the old Covenant, overturn the Grace of the new.

God, as we see, might have stood upon the old terms, even to the utter ruin of fallen mankind. But, oh! immense Love! He would not; he would do so with Angels, but he would not with Men; an abatement was made to them, not afforded to those nobler Creatures, once Inmates of Heaven. In the case of *Sodom*, God came down lower and lower, from fifty righteous persons, to forty five; and so at last to ten, *I will not do it for tens sake*, Gen. 18. 32. But in the case of fallen man, when all had sinned, when there was none righteous, no, not one; God

God comes down from the first terms made with Man, to such lower ones as might comply with his frailty. Under the Law there were Sacrifices called by the *Jewish* Doctors, *Gnoleh Vajored*, ascending, and descending. The rich man offered a Lamb, the poor, whose hand could not reach so far, offered two Turtle-Doves. While Man was rich in Holy Powers and Excellencies, God called for pure perfect sinless Obedience; but after the Fall, he being poor in Spirituals, altogether unable to pay such a sum, God stoops and accommodates himself to Humane weakness; a faithful *conatus*, a sincere, though imperfect Obedience, will serve the turn in order to Mans happiness. This is the first step which infinite Mercy takes in raising up Man out of the ruins of the Fall, The old terms were not stood upon.

Chap. 5.

But now, that new terms might be made and established, that the second Covenant might have an happier issue than the first, Mercy goes on to give the Son of God for us: *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life,* John 3. 16. This (*so*) is unutterable, this Love unmeasurable, diffusing it self, not to Jews only, but to a World, and that overwhelmed in sin; giving, and that freely, without any Merit of ours, a Son, and an only begotten Son, that we through faith in him might have life eternal, and there enjoy him who is Love it self, for ever. Here is a Mine of Love too deep and rich for any Creature to fathom, or count the value of it. But before I open it, I shall first remove the ill use which

the *Socinians* make of this Love, to overturn Christs Satisfaction. If God (say they) so loved us, as to give his Son for us, then he was not angry with us; and if not angry, then there was no need at all of a Satisfaction to be made for us. Unto which I answer; Anger and Love are not inconsistencies, in Scripture both are attributed unto God: *He gave his Son for us*, was not that Love, immense Love? *He wounded and bruised him for our iniquities: he made him to be sin and a curse for us*; Was not there Wrath, great Wrath? We have both together in one Text, *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins*, 1 John 4. 10. The high Emphasis of his Love, was in giving his Son to be a Propitiation for us: unless there had been just anger, a Propitiation would have been needless; unless there had been immense Love, his Son should not have been made one for us. We have a plain instance in *Job's* friends; Gods Wrath was kindled against them, and yet in love he directs them to atone him by a Sacrifice, *Job* 42. 7, 8. God could not but be angry at the Sin of the World, and yet in love he gave his Son to be an expiatory Sacrifice. But for a more full answer, I shall lay down several things:

Oportuisse Deum jam placatissimum esse, Soc. de Serv. l. 1. c. 7.

Non vos pudet, iram divinam, eamq; immensam, ibi fingere, ubi nil nisi immensus amor elucet? Cui irascebatur Deus, cum unigenitum filium in mortem dabat? Sclicting. contr. Meisn.

1. God may be considered either as a Rector, or as a Benefactor. As a Rector, he acts out of a just anger in vindicating his broken Law by Penal Sufferings. As a Benefactor, he acts out of admirable love, in giving his Son to be a Propitiation for us. When he vindicates his Law by Punishments, Is it not Anger? when he gives his Son for us, Is it not

Love?

Love? If he be a Rector, Can he not be a Benefactor too? Then he could not give his Son without laying down of his Government. If he be a Benefactor, Can he not be a Rector too? Then he could not govern, without laying down his Love; but if, as the truth is, he may be both, then Anger and Love may consist together.

Chap. 5.

2. Gods displeasure may be taken either as it terminates on the sin, or as it terminates on the sinner; as it terminates on the sin, it is altogether unremovable. God himself, with reverence be it spoken, can no more remove it, than he can lay down his Sanctity, which in the very notion of it, includes an abhorrency of sin: As it terminates on the sinner, so it may be removed. This appears, in that God pardons sin, and that (as the Scripture-phrase נשא עון imports) in such a way, that the Penal Sufferings are translated from the sinner himself to his Sponsor. The Divine displeasure did pass off from us, or else we could not have been pardoned or saved; and it did light upon Christ, or else that Holy One could not have been made a Curse, which no meer Sufferings, if abstracted from Divine Wrath, can amount unto. We see here, there is displeasure at the sin, and yet infinite love towards the sinner, in translating the punishment upon another.

3. Gods Love is double, a Love of Complacence, which delights in the Creature, and a Love of Benevolence, which designs good to it. The first takes pleasure in the Saints, who bear his holy Image. The second diffuses it self to sinners, who in themselves are worthy of Wrath. Hence the Apostle tells us,

God

Chap. 5. *God commended his love towards us, in that while we were yet sinners, Christ died for us*, Rom. 5. 8. Sinners are objects of displeasure, and yet Love breaks out towards them in that great instance, the Death of Christ. If ever there were anger in God, 'twas at the Sin of a World; if ever there were Love in him, 'twas in the Gift of his Son. These two may very well stand together.

4. Man may be considered, either as a Sinner, or as a Creature. A man who hath a rebellious Son, may be angry with him as rebellious, and yet compassionate him as a Son. In like manner, God may be angry with us as Sinners, and yet love us as Creatures.

Having removed the *Socinian*-Cavil, I shall now proceed to speak of Gods Love, in giving his Son for us. Here I shall distinctly consider the giver. The Gift. The manner how it was given. The persons for whom. The evil removed, and good procured by it, and the excellent Evangelical terms built upon it. Each one of these will illustrate this Love in giving his Son for us.

The Giver is God himself, no other could do it. And here two things offer themselves to us:

The one is the earliness of his Love. It was no Novel temporary thing, but ancient, nay eternal; upon the Prescience of the Fall he eternally designed, that his Son should assume our Nature, and in it dye as an expiatory Sacrifice for us: Christ was the Lamb *foreordained before the foundation of the world*, 1 Pet. 1. 20. He was set down for a Redeemer in the eternal Volumes before the world was up; and slain above in Decree, long before he was slain below

low in Time. A Plaiſter was provided before the wound, a Saviour before the Fall of Man. When *David* would ſet forth Gods Mercy in the higheſt ſtrain, He doth it thus, *His mercy is from everlaſting to everlaſting*, Pſal. 103. 17. Such is his Love in Chriſt, reaching, as I may ſay, from one end of eternity to another: Each one of us may cry out, as that Ancient did, *Sero te amavi, Domine*, Lord, 'twas late e're I loved thee. Our love is but of yeſterday, a temporary thing, but his was as early as eternity it ſelf.

Chap. 5.

The other is the freeneſs of it. Love, as the Philoſopher ſpeaks, wills good to another for his ſake, not for our own. In that wonderful Gift of Chriſt, the Love was Gods, the profit ours. Mercy in man hath a kind of reſpect to the Donor: frail Humanity, and the wheel of a mutable world tell him, That himſelf, the now giver, may peradventure come to be a receiver. Hence the Apoſtle would have us *remember them in adverſity, as being in the body*, Heb. 13. 3, and reſtore the lapſed, *conſidering thy ſelf*, Gal. 6. 1. It may be our own caſe. There is in ſuch acts of Mercy, a kind of reſpect to our future ſelf, which poſſibly may become an object for Mercy. But Mercy in God, which is the ſuavity of his Eſſence, iſſues out in a pure gratuitous way; no ſuch reſpect can fall upon him, who is immutable and bleſſed for ever. In the freeneſs of his Love, there are two things conſiderable: On Gods part there was no want, on Mans no attractive.

Ἔστω δὴ τὸ φιλεῖν, τὸ βούλεσθαί τινι, ἃ οἴεται ἀγαθὰ, ἐκείνου ἕνεκα, ἀλλὰ μὴ αὐτοῦ, *Ariſt. Rhet.* l. 2. c. 4.

On Gods part there was no want of us, or our Services; were there want with him, he could not be God: Could we ſupply him, we ſhould be

greater

Chap. 5. greater than himſelf in furniſhing him with that which he could not do for himſelf; He is All-ſufficient, and what want can be in him? Infinite, and what can be added to him? An Ocean, though vaſt, yet, becauſe finite, may receive an addition from a little drop. But what can be added to infinity, which in its unmeaſurable excellency comprizes all things within it ſelf? *All nations to him are but as the drop of the bucket, and as the ſmall duſt of the ballance*, Iſa. 40. 15. Their Righteouſneſs cannot add one beam to his eſſential Glory, neither can their iniquity in the leaſt eclipſe it. However it be with the Creature, he is ſtill himſelf. His own happineſs a ſphere of all Perfections, a Theatre of Glory to himſelf. Hence it appears, that Gods Love in giving his Son for us, was not a Love of indigence, but of fulneſs and redundance, flowing out in a pure gratuitous manner towards us, that the honour might be his, and the profit ours. He gives like himſelf, out of ſuper-effluent goodneſs, as becomes one who is a Donor only, but no Receiver.

On Mans part there was no attractive, to move God to give his Son for us. Mans Love is uſually drawn out by ſome excellency or other in the object: but what can draw out Gods? Could the Origine of all goodneſs be attracted by any thing in the Creature? Yet is it poſſible that any thing ſhould be found in a fallen Creature to attract it? Mans miſery was indeed the occaſion, but what was the attractive? Was our Love firſt, and a charm to his? Oh! no; to ſay, that a Creature is firſt in Love, is to blaſpheme the Supreme Goodneſs, which

ſets

Chap. 5.

ſets up Love in it. The Apoſtle is expreſs, *Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins,* 1 John 4. 10. Between men, Love is ordinarily reciprocal; he that loves, is beloved again: but here the Love was on one ſide only. God loved his very Enemies ſo far, as to give his Son for them, to raiſe up their Love to its great Original. Among men an harmony of ſpirits, a ſameneſs of tempers is a motive to Love. But what? was there, could there be any ſuch thing in fallen man as ſuch? How then was he fallen? What need was there of a Saviour? That holy Harmony was Mans Primitive rectitude; and whileſt it laſted, there was no need of any reſtorer. Alas! fallen man was a very *Chaos* of corruption, his very rational Powers were depraved; there was fleſh in his ſpirit, enmity in his mind againſt him, who lighted up a pure Reaſon in him at the firſt. There was bondage in his Will, it could not; nay, ſuch was its horrible perverſneſs, it would not elevate it ſelf to the fountain of its liberty. Among men, goodneſs is an allective to Love: but what goodneſs was there in a fallen, degenerate Creature, full-fraught with ſin, and oppoſite to its Maker? The very reliques of the Divine Image, which ſin could not utterly expel out of the humane Nature, were yet ſo captivated and impriſoned there, that groſs Idolatry filled the world in ſpight of all the notions of a Deity implanted in the hearts of men. We ſee cleerly, there was no attractive on our part: Why then did God give his Son for us? The only reaſon was from himſelf, it was meer Grace, ſelf-moving Mercy, a pure emana-

Φίλος δὲ ἐστιν, ὁ φιλῶν, ϗ ἀντιφιλούμενος, *Ariſt. Rhet.* l. 2. c. 4.

Chap. 5. tion of Love towards us unworthy Creatures, who might have been made the objects of his Wrath and that for ever.

The next thing considerable is the Gift it self, and that was the Son of God, very God; a greater, a dearer person could not be given; if we measure Gods Love by the Gift, it is like that, altogether unmeasurable. Hence the Apostle tells us, *That there is a breadth, and length, and depth, and height, infinite dimensions in it, such as pass the knowledg of men and angels*, Eph. 3. 18, 19. When God gave us the Creatures for our use, he gave us but the drops and models of his Goodness: but when he gave his Son for us, he gave himself; God was the Giver, and God the Gift. When God could swear by no greater, he sware by himself; when he could give no greater, he gave himself. Here was Love acted to the uttermost, elevated to the highest point; a greater Gift there could not be. 'Twas great Love in *Jonathan* to *David*, that for him he would strip himself of his Robe, nay, and venture the cast of a Javelin from an angry Father. But what manner of Love was it in God, that he would strip himself of his Orient pearl; that he would give his Son, his eternal Joy out of his bosom, to assume an humane Nature, and in it to bear the horrible stroke of Justice, which was due to us for our iniquities? In giving Laws and Promises, God gives but a created Image of his Sanctity and Grace; but in giving his Son, he gave his essential increated Image to suffer in the flesh for us, that his holy Image, broken in the fall, might be repaired again in us. When we were off from God, the Center of Souls, and wan-

wandring in the foul ways of ſin, God out of his immenſe Love, ſent no leſs perſon than his only begotten Son to ſeek us, and bring us back unto himſelf, that we might be for ever happy in the fruition of him.

Chap. 5.

The greatneſs of this Love will yet further appear, if we conſider the manner how the Son of God was given for us. The lower a man ſtoops and condeſcends to do another good, the higher and more eminent is his Love; the ſteps wherein the Son of God came down and humbled himſelf for us, evidently declare the infinite height of that Love, which made him ſtoop ſo low to compaſs our Salvation. The firſt ſtep was his Incarnation, the word was made fleſh; he, who was in the form of God, took on him an humane Nature. In the Creation infinite produced finite, but here infinite aſſumed finite; there Eternal brought forth Temporal, but here Eternal took Temporal into it ſelf: and what a wonderful Condeſcenſion was this? It's true, Reaſon in the *Socinian* laughs at it, but Faith in the Chriſtian muſt needs admire it. Had the greateſt Monarch on Earth confined himſelf to the pooreſt Cottage there, it would have been nothing to God Tabernacling in the fleſh. Should the higheſt Angel in Heaven have put off his Perfections, and come down into an humane Nature; and from thence have paſſed into a brutal beſtial one, and ſo on into a tree or ſtone, and at laſt into nullity; it would not have been a Condeſcenſion comparable to that of the Son of God coming in the fleſh. His Sacred Perſon was infinitely more above humane Nature, than an Angel is above matter or nullity it

Chap. 5.

self: and what unparallel'd Love was here? The Creator became a Creature; the Son of God assumed our nature, and that after it was in us tainted with sin. "The natural distance (saith that excellent "Man) between God and the Creature is infinite; "the Moral between God and the sinful Creature, if "possible, is more than infinite. Yet the mercy of "our Redeemer overcame this distance. What an "extasie of Love transported the Son of God so far, "as to espouse our nature, after it was defiled and "debased with sin? He was essential Innocence and "Purity; yet he came in the similitude of sinful flesh, "which to outward view was not different from "what was really sinful. Thus he. St. *Austin* calls Love, *junctura duo copulans*, a coupling of two together: That after man had rent off himself from God by his Apostacy, God should assume an humane Nature into himself, to make up the breach, and reduce Man into an Union with himself again, must needs be Love in a transcendent excess infinite. This made St. *Cyprian* overlook the wonders in Nature, that he might ravish himself in the admirations of an Incarnate God. The Condescension was here so great, that God seems to neglect his own Majesty, that he may comply with our necessities; yet infinite Love would have the Son of God stoop a little lower, and do honour to that Sacred Law which we had violated. His humane Nature being an inmate in his infinite Person, could not but have a right to Heaven, and might have been immediately rapt up thither; but Love set him another task. He, the great Lawgiver, was made under the Law: He, who knew the Father in an infinity of light, now knew

Dr. *Bates* of the Attributes, *fol.* 171.

Miror Deum in utero Virginis: miror omnipotentem in cunabulis: miror quomodo verbo Dei caro adhaeserit, Cypr. de Nat. Christi.

knew him in a finite Reason: He who embraced the Father in an infinity of Love, now loved him in a finite Will: He, who was Lord of all, was subject to Parents and Magistrates: He, who upholds the world, went up and down as a man doing of good; he stooped as low as the Ceremonial Law: His pure flesh was circumcised, he kept the Passeover, and so obedientially stood under his own shadow. This is a Condescension much greater, than if all the Angels in Heaven had put themselves under the Laws of the lowest matter; yet infinite Love would have the Son of God go down a little lower. We have him hungry, thirsty, weary, weeping, suffering the contradiction of Sinners, enduring the temptations of Satan, all his life-through a man of sorrows: at last we have him bleeding on a Cross, hanging there as a spectacle of shame; his hands and his feet were pierced, his body was racked and tortured to death in a stinking *Golgotha*. But, which was the greatest of all, he bore the Wrath of God: and what was that Wrath, which was due to the sin of a World? or what those Sufferings, which satisfied Justice for it? What a great thing was the Passion of God? and how much beyond the dissolution of a World? Words cannot utter it, thoughts cannot measure it. That Love must be no less than immense, which made the Son of God stoop so low, to take us up out of the ruins of the Fall.

Chap. 5.

The Love of God will yet more appear, if we take notice of the persons for whom Christ was given; it was for man, poor impotent man, a creature worth nothing, a bankrupt in Spirituals, one void of all those Primitive Excellencies, which at

Chap. 5.

Spond. Annal. Anno 431.

first Crowned the humane Nature; for him it was, that God was at so vast an expence, as that of his own blood. 'Twas great Charity in *Paulinus*, Bishop of *Nola*, that he would give himself in pawn to the *Vandals* for a poor Child; but it was transcendent superlative Love in God, to give his Son, one worth Millions of Worlds, and as rich in Excellencies as a Deity could make him, to be emptied and humbled to death for poor worthless worms, such as we are. *Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich*, saith the Apostle, 2 *Cor.* 8. 9. The Riches of a God were laid out to set up broken man again. But further, it was for Sinners, for Enemies, such as were in Arms against God; such as had broken his Laws, despised his Authority, cast off his Soveraignty, and as much as in them lay, stained his Glory. These were the persons, upon whose Salvation infinite Love set so high a rate, that rather than fail, the Life of God should be paid down for it. The Apostle notably sets forth this, *Scarcely for a righteous man will one dye, yet peradventure for a good man some would even dare to dye: But God commended his love towards us, in that while we were yet sinners, Christ died for us*, Rom. 5. 7, 8. Sometimes possibly, though but rarely, one may dye for a righteous good Man, who is a blessing to the place where he lives. But this was Christs Prerogative to dye for Sinners: this was the supereminency of Divine Love to give him so to do. *Greater love hath no man than this, that a man lay down his life for his friends*, Joh. 15. 13. Thus our Saviour. A greater proof or effect

effect of Love than death there cannot be; but Chap. 5. Love is then in an higher and more excellent degree, when that death is, as in our Saviours case it was, for Enemies, than it is, when the death is for Friends. *Damon* and *Pythias*, two intimate friends, were willing to dye one for another; but Christ died for Enemies. In Creation God overcame Nullity, but in Redemption he overcomes Enmity it self, and that in a wonderful way: He assumes an humane Nature, and in it pours out his precious blood, to melt and break that horrible Enmity, which was in us against him.

If we would see more of this Love, let us turn our eyes upon the evils removed, and the good procured by our Saviour Christ.

All evils are either Moral, such as sin; or which waits upon the other, Physical, such as punishment: all of them are removed by our Saviour, who saves from Sin and Wrath. Man was under the guilt of Sin, and so under the Wrath of God. Wrath in the threatning hung as an horrible Tempest over his head, and within there was the dreadful Eccho of it in Conscience. But the Sufferings of Christ were so satisfactory and meritorious for us, that as soon as we return and believe on him, all our guilt is done away. It's true, the guilt in it self, in the intrinsecal desert of punishment, is perpetual, because sin cannot cease to be sin; but it doth no longer redound upon our persons, to oblige us to punishment. The heavy burden is now lifted off from Conscience, the black Cloud of Wrath is dissolved, the cursing Law hath nothing to say against us; *There is no condemnation to them which are in Christ,* Rom.

Chap. 5. Rom. 8. 1. It's true, afflictions may fall upon a Believer, but there is no Condemnation, there is not a jot of Wrath in them; they are rather Castigatory than Penal, managed in the hand of Mercy, rather than Justice. In the issue it appears, that there was Love and Faithfulness in them, that even in those afflicting paths, Mercy and Truth are found: all things shall work together for good unto the Believer, Afflictions and all. These serve for excellent purposes, to fan off his Vanity, melt away his Corruption, alarm his spiritual Watch, refine his golden Graces, cast him into the Image of a meek suffering Christ, unearth, unself him, and elevate his affections towards the everlasting rest which is above. Affliction, after it hath budded and blossomed with such precious fruits, is no longer evil, but an excellent good. It's true also, that death Temporal will seize upon him, but the curse is gone, the sting out; death, which at first was a punishment, now hath a blessing in it. It was Originally introduced by sin; but through the admirable Grace of our Saviour it carries away those reliques of sin, which no Tears, Prayers, Watchings, Pious endeavours could utterly extirpate, whilest we are in the body: it throws down the earthen walls into their mother-dust. But who would not dye, and with *Hilarion* bid his Soul, Go out, that he might be rid of sin? There is indeed a passage out of a Temporal life, but it is into an Eternal one. The soul, when it leaves its old friend the body, flies into the blessed Region, there to enjoy God in an immediate manner; to read truth in its Original, and taste goodness in the Fountain: the body, which at present dissolves into dust,

shall

ſhall wake again, and be made like to the glorious body of Chriſt. Mortal ſhall put on immortality, corruptible incorruption, death ſhall be ſwallowed up in victory; it is no longer an evil to the Believer.

Chap. 5.

Again, Man was under the Power of Sin, and ſo under the Tyranny of Satan. Sin was a Lord, a Ruler over him; not only over his outward man, whoſe members were the weapons of it, but over the inward too. It had ſtrong-holds in his Reaſon, and a throne in his Will; he was a drudg, a ſlave to his luſts, hurried up and down by one Corruption or other; wandring in error, or ſwelling in pride, or pining in envy, or boiling in malice, or burning in luſt, or drowning in ſenſual pleaſures, ſome way or other ſerving his Iniquity. Satan, the Ruler of darkneſs, hath a Palace in his heart, and keeps poſſeſſion there; upon all occaſions he blows up Original Corruption into ſinful motions, motions into conſents, conſents into acts, acts into habits. Thus he carries on the ſinner in a circle of ſinning, till inevitable ruin overtake him; but in and through Chriſt there is deliverance from this horrible ſervitude. The Holy Spirit comes and reſcues the ſinner; it opens his eyes to ſee himſelf ſtanding, as he doth, at the brink of Hell and Death; it melts him into tears and godly ſorrows for ſin; it breaks down the ſtrong-holds and throne of ſin in the heart; it caſts out Satan and the helliſh furniture; it tranſlates the poor ſinner from the power of darkneſs, into the Kingdom of Chriſt, into a Region of Grace and Power, where Sin and Satan cannot have the Victory. Thoſe precious Promiſes, that ſin ſhall

Chap. 5. not have Dominion, that Satan ſhall be bruiſed under our feet, are now ſealed and experimented in the heart. The poor Captive is now brought out of Bondage, into the true liberty of Holineſs and Obedience. Here we ſee the matchleſs incomparable Love of God, which delivered us from ſo many great Evils. *Hezekiah* being reſcued from Death, made his acknowledgments: *O Lord, thou haſt in love to my ſoul delivered me from the pit of corruption:* or, as the Original hath it, *Thou haſt loved my ſoul from the pit of corruption.* Every Believer, who hath taſted of the great Salvation, may ſay, *Lord, thou haſt loved me from Sin, Satan, Death, Hell, by delivering me from all theſe evils.*

Moreover, as all evils were removed, ſo all good things were procured by Chriſt. Temporals were ſo, the world owes its ſtanding to him. Juſtice, but for his expiatory Sacrifice, would have daſhed it down about the ſinners years. Sin, but for the Cement of his blood, would have unframed all things in nature: that right to the Creature, which we forfeited by our iniquity, was reſtored again by his Merits. The Believer ſhall now have ſo much of the world, as infinite Wiſdom and Mercy (more competent Judges than humane Reaſon and Will), ſhall think a fit portion for him; and what he hath, he ſhall have with the Love of God, which, as it is the higheſt ſuavity in it ſelf, ſo it pours out a delicious reliſh into all outward things. Spirituals were ſo; thoſe initial Graces of Faith and Repentance, which introduce us into an Union with Chriſt, are from him. He *is a Prince and Saviour to give repentance*, Acts 5. 31. *To you it is given in the*

the behalf of Christ to believe on him, Phil. 1. 29. As soon as we repent and believe, we are justified in his blood, and by a conjunction with him the natural Son, we have power and right to become the Sons of God by Adoption and Grace. The Holy Spirit, the fountain of Graces and Comforts, which was upon him the head above measure, will fall down upon us his Members in a proportion; every Grace, every piece of the glorious new-creature is created in him. In the power of his Merits and Spirit, every comfort, every beam of Divine Favour comes down to us through him. He is the true Mercy-seat, where God meets and communes in words of Grace with us. Eternals were so too; all the weights of Glory, and Crowns of life in Heaven, were purchased by him. His blood opens the Holy of Holies, the pure River of life springs out of his Merits, *the gift of God is eternal life through Jesus Christ*, Rom. 6. 23. Had it not been for him, we could never have entred into such a blessed Region as Heaven. What a Gift is Christ, which virtually contains all gifts and good things in him! How incomparable that Love, which gave us so comprehensive a Gift!

Chap. 5.

In the last place let us consider the excellent Evangelical Terms, which were founded on the Death of Christ. Here two things are considerable.

The one is this, The terms are easier. The Covenant of Works was, *Do this and live:* The Covenant of Grace is, *Believe, repent, and live.* The first called for pure, sinless, perfect obedience: The last stoops and condescends to fallen man; it accepts of

 sincere,

Chap. 5. ſincere, though imperfect obedience; uprightneſs paſſes for perfection, the main of the heart for all of it: the will is accepted for the work, pure aims are taken for compleat performances, infirmities are covered with indulgence, duties are taken into the hand of a Mediator, and perfumed with his infinite Merits; and hence they are acceptable, and as ſweet Odours to God. O how low doth infinite Love and Mercy ſtoop to poor ſinners! It will ſave a repenting believing ſinner, and how can it poſſibly go lower? That God ſhould juſtifie an impenitent unbelieving ſinner, is utterly impoſſible to his Holineſs, unleſs he would open a gap to all ſin and wickedneſs, and make it capable to have a Crown of happineſs at laſt. He could not more condeſcend, than he hath done in the terms of the Goſpel: there is a Kingdom for the poor in ſpirit, a Comfort for the mourners, an acceptance for a willing mind, a favourable reſpect for the leaſt ſpark of grace, which is latent in a deſire, and but as a little ſmoke, or wiek in the ſocket (as the expreſſion is, *Matth.* 12. 20.) And what condeſcending Love is here? How could God ſtoop lower for the Salvation of Men?

The other is this, The terms are ſurer. It's true, *Adam*, had he ſtood in Righteouſneſs, would have had a reward. But the difference is this, Under the firſt Covenant it was not certain, that *Adam*, though he had ſufficient grace, ſhould ſtand; but under the ſecond it is as ſure, as Gods Truth and Faithfulneſs in the promiſe can make it, that a people ſhall be gathered up out of the corrupt Maſs of mankind; that Chriſt ſhall have a repenting believing ſeed, and

and that they ſhall abide and perſevere till they come to the recompence of reward in Heaven. St. *Auſtin* diſtinguiſhes of a double *adjutorium gratiæ*, or help of grace. *Adam* had that grace, without which he could not have obeyed; Gods People have that, which cauſes them to obey. The firſt gave him a *poſſe*, a power to obey and perſevere: The ſecond gives us the very *velle & perficere*, the very willing and working with perſeverance. Hereupon he obſerves, that *Adams* will, though ſound and without ſpot, did not perſevere in an ampler good, whileſt our will, though weak and infected with indwelling Corruption, doth perſevere in a leſſer. *Adam*, with all his Holineſs fell before an Apple, a little titillation of pleaſure; but the Chriſtian Martyrs have ſtood it out, notwithſtanding the reliques of ſin in them, againſt racks and torments. Under the firſt Covenant the ſtock of Grace was in Mans own hand, the ſtreſs lay upon his Will; the principle of Holineſs in him was ſubjected to it, to be continued or forfeited. But under the ſecond Covenant, which was founded at ſo vaſt an expence as the Blood of God, Mans Will is not made Truſtee a ſecond time, the ſtock is not in his own hand; Grace is a Victor, and ſubdues the Will unto it ſelf. Hence this Covenant cannot, as the other did, miſcarry: God was a friend to innocent *Adam*; but in the ſecond Covenant God comes nearer to us in a double Union, ſuch as *Adam* never dreamt of. There is an Hypoſtatical Union, the Son of God taking our nature into himſelf, and, which is founded thereon, a Myſtical Union, Believers being in a wonderful manner united unto Chriſt, as members unto

Chap. 5.

De Corrept. & Grat. cap. 12.

Chap. 5. unto their head. In the firſt Union of the Divine and Humane Nature in Chriſt, there is one Perſon. In the ſecond, Chriſt and Believers make one Chriſt, 1 *Cor.* 12. 12. Believers are but Chriſt diſplayed: he lives in them, he counts himſelf incomplete without them. By virtue of theſe two Unions it is, that Believers finally perſevere; *Becauſe I live* (ſaith Chriſt) *ye ſhall live alſo*, John 14. 19. Their life is bound up in his; as long as Chriſt the head is alive above, the believing Members below ſhall not fail of quickning grace, to maintain ſpiritual life unto eternal. The Holy Spirit is in them a *well of water, ſpringing up to everlaſting life*, John 4. 14; and to ſecure the abode of the Spirit with them, Chriſt is a Prieſt *after the power of an endleſs life*, Heb. 7. 16. In the Covenant of Works, there was no promiſe of perſeverance; but in the Covenant of Grace there are many ſuch promiſes: *God ſhall confirm you unto the end*, 1 Cor. 1. 8. *He will put his fear in their hearts, that they ſhall not depart from him*, Jer. 32. 40. The Apoſtle praying for the *Theſſalonians*, that they may be *preſerved blameleſs unto the coming of Chriſt*, immediately adds, *Faithful is he that called you, who alſo will do it*, 1 Theſ. 5. 23, 24; evidently God undertakes it, and engages his Faithfulneſs in it. To take theſe Promiſes conditionally, is utterly to evacuate them; to make them run thus, If we will perſevere, we ſhall perſevere; and ſo much was true under the old Covenant, and without any Promiſe at all. The clear ſcope of thoſe Promiſes is, That Believers are not left in their own hand, but kept in Gods; and how ſure an hand that is, our Saviour tells us, *None can pluck them out of my Fathers hand*,

hand, John 10. 29. I know ſome take theſe words with a limitation, None can pluck them away without their own voluntary conſent: but this limitation makes the words altogether inſignificant; it is not poſſible, that they ſhould be plucked away without their conſent: The words therefore, with that limitation, run thus, None can pluck them, but in ſuch a way as the ſame is poſſible to be done; and thus they ſignifie nothing. That which our Saviour makes impoſſible in the Text, becomes in the Gloſs as poſſible as any other thing. Here we ſee the incomparable Love of God to his People; there is in Chriſt an everlaſting Covenant ordered in all things, and ſure; they are preſerved in Chriſt, and that unto ſalvation.

This infinite immenſe Love of God in Chriſt can do no leſs than call for a return. What? was it not enough for him to give us a World of Creatures? Hath he given his Son, his only begotten, dearly beloved Son for us? Hath he given him ſo far, as to be made fleſh, and made under the Law, the command and curſe of it? Hath he thereby removed all Evils, and procured all good things for us? Hath he done this for Sinners, for Enemies, and that out of an eternal deſign of Grace; out of ſuch Love, as was an impulſe to it ſelf, without any attractive on our part to move him thereunto? And after all this, ſhall not our hearts take fire, and burn within us with Love to him again? When his Love was up in Eternity, ſhall not ours appear in time? When he loved us worthleſs, meritleſs Creatures, ſhall not we love him upon the higheſt and greateſt attractives? When he gave his Son, when the Giver and

Chap. 5. and the Gift were both infinite, ſhall our finite affections be ſhut up from him, or denied unto him? Our Love to his is but a little drop, a poor inconſiderable nothing: and with what face or reaſon can we withhold it, when infinite Love calls for it? Hath God himſelf come down, as it were, from his altitude, and in admirable Grace followed us? Firſt into our fleſh, and then into a Law-ſubjection, and at laſt into a Curſe and Penal Sufferings; and all this upon an errand of Peace and Reconciliation to reduce us again to himſelf, and to happineſs in him: and ſhall we yet fly away from him, and by an horrible indignity turn our backs upon ſuch admirable purſuits of Love and Grace? After ſuch a deliverance from Sin and Hell as this, May we think our ſelves our own, or turn away our hearts, ſo much as in the glance of a thought, from ſo great a Saviour? After ſuch a purchaſe of Grace and Heaven, ſhould we not lye down at his feet in extatical admirations, and ſend up our deareſt affections to the great Donor? If Creatures, if Laws, if Ordinances move us not; ſhall we yet be unaffected at the ſpectacle of a God incarnate, obeying, bleeding, dying, for us Sinners and Enemies? It's horrible ingratitude, having ſuch a proſpect of infinite Love before our eyes. Let us do, as becomes us; give God our heart, not a piece or corner of it, but all; not in ſome weak languid velleities, but in the higheſt ſtrains and raiſures of ſpirit; not in ſome drops or rivulets, but in a full ſtream and current of affections, ſuch as is due to him who is the Original of ſouls. Our deſires, before vagrant on Earth, ſhould now take Wing and fly up to Heaven; our Love, once in corrupt con-

conjunction with Creatures, should now aspire after a pure Union with him, who is Love it self: Our delights should no longer toy or sport with vanity, but spread, and sweetly dilate themselves in the Beams of infinite Goodness: All the Powers of our Souls should now be gathered in from the World, and upon a full deliberate choice should be placed upon the Center of Perfections. The proof of all this must be in a life of Obedience; without this it is meer vanity to say, that we love him. Holy Love goes not alone, or without a train of good works following after it: the warmth and ardor of it in the heart purifies the life; the inward suavity of it facilitates the outward Command, and naturalizes us to Obedience: as it sets a high rate and estimation upon God himself, so upon every jot and tittle of his Law. The complacency, which we find in him, makes us take pleasure in all the pure ways, which he hath set before us; if we esteem him above Worlds and Creatures, we will allow his Will to be above all Wills, and subject ours to it.

Moreover the Love of God moves us to love our Neighbour. What? hath God gone before us in such admirable steps of Love? and shall we not *be followers of him as dear children, and walk in love*, as the Apostle speaks, *Eph.* 5. 1, 2? Can there be an higher or nobler pattern than Love it self? Shall he do good in the sphere of Nature, and more and higher good in the sphere of Grace, and we do none in our little sphere? Shall infinite Bowels and Mercies be open, and finite ones shut? When God hath given so great a Gift as his own Son, May we withhold our little Pittances of Charity? Would we receive all, and give

Chap. 5. nothing? Exact pence from our Brother, when Talents are forgiven to our selves? Is God come into our flesh? and shall we hide our selves from it, I mean, in the neglect or contempt of the poor? Did he take humanity, that we should put it off? No, in so doing we should reproach not our Maker only, but our Redeemer too. Inhumanity is now double, treble, to what it was before our Saviour took an humane Nature, to read us a Lecture of Love and Goodness in: the old Commandment of Love is now a new one, urged upon us by a new Motive, The incomparable Love of God in his giving his Son for us. If we now shut up our Bowels and Mercies from others, how dwelleth the Love of God in us? What sense can we have of it upon our hearts? Charity was the badg of the Primitive Christians. The impress of Gods Love upon Mr. *Fox* was so great, that he never denied any that asked for Jesus sake. Our Love towards men should be a little picture or resemblance of Gods Love towards us. Our Mercies and Compassions should tell the world, that we have tasted of that infinite Grace and Mercy which is above. Our Charity towards all should bear witness, that we have been great receivers from God. Our Love towards Enemies should be a thankful acknowledgment, that we being such, were reconciled to God by the Death of his Son.

CHAP.

CHAP. VI.

The Power of God manifest in Christ. In his Incarnation and Conception. In his Miracles. These were true in the History. True in the Nature of Miracles. They were numerous and great. They were suited to the Evangelical design. Divine Power manifest in converting the World; notwithstanding its deep Corruption, and the opposition of Potentates and Philosophers to the Gospel. The instruments mean, that the Power might be of God. The Gospel proposes super-rational Mysteries, super-moral Virtues, super-mundane rewards; things so much above us, that without a Divine Power the proposal would have been fruitless.

IN the next place I come to consider the Power of God. Power being a Perfection, must needs be in him, and being (as all other Attributes are) his very Essence, it must needs be infinite. The very light of Nature reveals this Attribute. In the *Grecian* Philosophers he is called παντοκράτωρ, Omnipotent; *Nihil est, quod Deus efficere non posset*, saith *Tully*. *Ludovicus Vives* wonders, that so learned a Man as *Pliny* should cavil at Gods Omnipotence, as if he could not do all things, because he could not dye. In Scripture he is called *Gibbor*, a mighty one; *Shaddai*, an All-sufficient God: he is *the only Potentate*, 1 Tim. 6. 15. He can do every thing, *Job* 42. 2. Nothing is too hard for him, *Gen.* 18. 14. Power belongeth to him, *Psal.* 62. 11. Whatever is an act of Power, that

Comment. in Aug. de Civit. l. 5. c. 10.

Chap. 6. that he can do; that he cannot do contradictories, is not Impotency, but Power and Perfection: for him to lye, were to deny his own Truth; for him to dye, were to cast off his Immortality; for him to make a thing be, and at the same instant to make it not to be, were to act repugnantly, and overturn his own action. These argue Impotency, not Power. We may more properly say, that these cannot be done, than that God cannot do them: he can do all things, which being done, do argue Power or Perfection; but what argues Impotency, can no more fall upon him, than darkness can seize upon the Sun.

This excellent Attribute of Power was eminently set forth in Christ: He is called *the power of God*, 1 Cor. 1. 24. Divine Power shews forth it self in him in several respects.

First it breaks out in his Incarnation. *The word was made flesh*, John 1. 14. *He, who was in the form of God, took upon him the form of a servant*, Phil. 2. 6, 7; that is, he, who had the Essence and Majesty of God, assumed so low a thing as an humane Nature: He did not lay down his Deity, but assumed an Humanity; two Natures, a Divine and Humane, were in one person. Never did God come so near the Creature as here. He was in the world by his Universal Presence; he was in the Temple in types and symbols; in the Saints he is by his Grace, in Heaven he is in immediate Glory: but in the Incarnation he is hypostatically in an humane Nature. The person of the Word, which was from Eternity an Hypostasis to his Divine Nature, became an Hypostasis to his humane Nature in time. O what won-

ders

ders of Power are here! Here God was made Man, the Creator became one with his Creature! Had the whole world been crowded into a single Atom, it would have been infinitely a leſs wonder than this; the putting a greater finite into a leſs, cannot be comparable to the taking of finite into infinite. Here are two Natures, a Divine and an Humane, in themſelves infinitely diſtant, met in perſonal conjunction; finite is not abſorp't by infinite, infinite is not changed by finite. Here Eternal dwells in the ſame perſon with Temporal, yet runs not into ſucceſſion; immortal dwells with mortal, yet falls not into paſſion. Here an humane Nature is united to a perſon infinitely ſimple, and infinitely compleat; yet he loſes not his ſimplicity, nor yet doth he receive any additional perfection. Here's an humane Nature without any Perſonality of its own. Naturally the humane Nature of Chriſt would have had a Subſiſtence of its own; a Perſonality would have flown from it: but the reſultance was miraculouſly prevented; the want of its own finite Subſiſtence was ſupplied by the Preſence of an infinite one; the Son of God communicated his Hypoſtaſis to it, to ſuſtain it. Here we have in ſome reſpect more of Divine Power manifeſted, than there was in the making of the World. When meer nothing was by an Almighty word elevated into Elements, Plants, Beaſts, Men, Angels, ſtill it was but into finite; but here a finite humane Nature was taken into infinite: and between the infinite God and the humane Nature, the diſparity muſt be far greater than it is between a world and nothing. Here indeed God did not create an infinite (that being impoſſible), but he came as

Chap. 6.

Mr. *Jeans* of the words Incarn. *fol.* 81.

near

Chap. 6. near it as possibly could be, by assuming a finite Nature into himself. All other Creatures are comparatively *extra Deum*; but here the humane Nature was in the very instant of its production, interwoven with the infinite Person of the Son. Thus we see, that in this stupendious work, Divine Power acted magnificently and congruously to its own infinity; never any work did so fully answer and correspond to Omnipotence as this.

A second instance of Power we have in the Conception of our Saviour: his body was not formed in an ordinary way, by the concurrence of Man and Woman, but in a way super-natural; A Virgin was with Child. As the body of the first *Adam* was wonderfully framed out of the dust; so the body of the second was admirably framed out of the Virgin. That a Virgin should be with Child, was a great, an high Miracle, far above all the Power of Nature. How then was it effected? The Evangelist tells us, *The Holy Ghost came upon her, the power of the highest did overshadow her*, Luk. 1. 35. This is a sublime tremendous Mystery; the Holy Ghost, as the word (*overshadow*) imports, did, as it were, cast a Cloud over her; to teach us, that we should not over-curiously pry into so great a Work as this was. The body of our Saviour was not produced spermatically, out of the substance of the Holy Ghost, but Operatively, by the Power of it. The matter of his body was from the substance of the Virgin; the active Principle was the infinite Spirit. The seed of Man was not here used; it was not congruous, that he, who had God for his Father, should have any Man to be so: it was a miraculous extraordinary operation.

tion. Hence Christ is called, *The stone cut out of the mountains without hands*, Dan. 2. 34. There was an Almighty Power in the framing his humane Nature; the Tabernacle of his body was not pitched by Man, but by the Lord, *Heb.* 8. 2. There was a supernatural operation in the making of it; it is called *a tabernacle not made with hands, that is to say, not of this building, Heb.* 9. 11. It was not made in a natural ordinary way of generation. It's true, he took part of our flesh and blood; but the manner of framing his body was in an extraordinary way, the structure of it was Divine, and much above that of our bodies.

Another instance of the Divine Power we have in the Miracles wrought by Jesus Christ. The *Jewish Rabbins* distinguish of a twofold Work of God; they call his ordinary Works of Nature, *opus Bereshith*, from the first words of *Genesis*; and his miraculous works, *opus Merchebha*, from *Ezekiels* Chariot. A miracle is a work lifted up above the Order and Power of Nature: it is a specimen of Creation, something is made out of nothing. What second causes cannot reach, that is done by the first; no Man, no Angel can do such a work. These are but parts of Nature, and therefore cannot in their Operations exceed Nature; *Quod est totaliter sub ordine constitutum, non potest ultra istius naturæ ordinem agere*; it is only Gods Prerogative to work Miracles. He that set the order of Nature, can work above it; he can lift Nature off the hinges, and set it on again; and when he doth it, he doth it as becomes his infinite Wisdom, upon very great and weighty Reasons. When he brought his People out of *Egypt*, then

Chap. 6. then his wonders appeared; when he delivered his Law on *Sinai*, his wonders appeared again. In those great dispensations he shewed himself, not in the ordinary dress of Nature, but in Royal State and Majesty; much more did he do so, when his Son, very God, was manifested in the flesh. Then the water was turned into Wine, the Wind and the Seas did obeysance to their incarnate Creator: the blind received their sight, the lame did walk, the Lepers were cleansed, the deaf did hear, the dead were raised, the devils were cast out of Men. Here the right hand of the Lord was glorious in Power. Nature did, as it were, leap and triumph in miraculous elevations above it self, at the coming down of its Creator, to redeem the world: a mighty train of wonders attended on that greatest wonder of all, God incarnate; a life of Miracles ensued upon his miraculous Conception. Now touching the Miracles of Christ, there are three or four things to be taken notice of.

1. The Miracles of Christ were true, and that upon a double account.

The one is this, They were true in the History of them, they were really done: we have them upon Record in the Sacred Volume of Scripture; they were not done in a corner, or before a few, but openly, and before multitudes; there were thousands of eye-witnesses, from whom the truth of them hath been handed down in all ages of the Church. There is no colour at all to imagine, that those first reporters did utter an untruth, or go about to put a cheat upon the world: their own integrity would not suffer it, neither was the thing it self

ſelf indeed practicable. How ſhould ſo many thou-ſands, for the moſt part unknown to, and diſtant from each other, ever agree and conſpire together in the very ſame ſtory? Or, if they could, what ſhould they propoſe to themſelves? or which way could they think, that a Relation of things to have been done openly, if falſe, ſhould ever paſs in a contradicting World? They knew very well, that there were innumerable prying malicious Enemies round about them, who would perſecute them for that Relation, though true, and brand them as lyars for it, if falſe. Chriſtianity was then a poor perſecuted thing, and it would have been ſtrange folly and madneſs in them, to have ventured their lives and eſtates meerly to broach a lye unto the world; eſpecially ſeeing it muſt have been ſuch an one, as would have been ſurely diſcovered to be ſuch, and ſeverely puniſhed upon the Authors. In all reaſon therefore, what the firſt Witneſſes ſpake was true; and what after-ages heard, was but the Eccho of their report. The Miracles wrought by our Saviour were ſo great, that none of the Adverſaries ever durſt deny, that they were done. The *Jews* did not deny it: their ancient *Rabbins* take thoſe words of the Prophet, *Then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped: the lame ſhall leap as the hart, and the tongue of the dumb ſhall ſing*, Iſa. 35. 5, 6. to be ſpoken of the *Meſſiah*. Their own *Joſephus* ſpeaks of Jeſus as one more than a man, and a worker of great Miracles; only the *Jews*, out of their deſperate malice againſt our Saviour, defamed his Miracles as done by Magick: and, as Dr. *Lightfoot* tells us, it is ſaid in *Talm. Bab.*

Chap. 6.

P. Gal. de Arc. l. 8. c. 5.

Harm. fol. 30.

Chap. 6. *Bab.* that *Ben Sarda* (which is a blasphemous name they give to Jesus of *Nazareth*) did bring inchantments out of *Egypt* in incision in his flesh. But there cannot be a vainer thought than to imagine, that Satan should contribute wonders to confirm that Doctrine, which he knew would utterly ruin his Kingdom. When the *Pharisees* said, that Christ did cast out Devils by *Beelzebub.* He answered two things: First, that Satans Kingdom, if divided, could not stand, *Matth.* 12. 26. And then, that they, in saying so, did maliciously oppose their light, and run into the unpardonable sin, *vers.* 31, 32. But when the *Jews* saw that this pretence would not serve their turn, they betook themselves to a contrary shift, and said, That the *Messiah*, when he came, should do no Miracles at all. The *Pagans* did not deny Christs Miracles. In *Pilates* Letter to the Emperor *Tiberius*, there is an enumeration made of his Miracles. In the Epistle of *Lentulus* to *Tiberius* he is stiled, *Homo magnæ virtutis.* The *Pagans*, conscious to themselves that the thing was not to be denied, cryed up *Æsculapius* and *Apollonius*, in opposition to Christ; and withal framed an impudent lye, that our Saviour had Magical Books, according to which he did his Miracles. Such devices as these, were, I suppose, first started by *Julian* the Apostate, and by him instilled into others. The *Mahometans*, fairer than the other, confess Christs Miracles to have been done, and that from God. Their *Alcoran* saith, That Gods Spirit was a help and witness to Jesus, that the Soul of God was given to him. Thus it appears on all hands, that the matter of Fact touching our Saviours Miracles, cannot be denied.

Magd. Hist. Cent. 1. l. 1. c. 10.

Aug. de Consen-su Evang. l. 1. c. 9.

Morn. de Ver. Christ. Relig. c. 33.

The

The other is this, They were true for the nature of Miracles: they were not, as the Devils wonders are, meer Spectrum's or Apparitions, but real Miracles, things which are above the order of Nature, and lye within the line of Omnipotence only; the matter, mode, and end signally declare them to be such. Some Miracles of Christ, such as raising the dead, were such for the matter of them, that no *conatus* of nature, no concurrence or conjunction of created Powers could ever have effected them, no, not in Millions of Ages; some of them, such as Curing the sick, Nature might have done, but in a tract of time, and with the help of second Causes. But our Saviour dispatched them out of hand instantly, immediately, with a word or a touch: To operate after this sort, is only proper to God, who is excellent in working. When Satan, who labours to emulate Divine Works, doth wonders, the end of them declares their Original; suitably to the Author they serve only to lead men into lies and Idolatries. Antichrist comes with *lying wonders*, 2 Thes. 2. 9. Lying wonders in themselves, as being phantasms and mockeries of sense; and lying wonders, as tending to confirm men in false Doctrine and Worship: but the Miracles of Christ, being real ones, were done to ratifie the super-natural Truths and pure Worship of God. The *Jews* have a rule, that we should believe him who doth Miracles, unless he be the Author of Idolatrous Worship: had they adhered to this rule, they could not but have embraced our Saviour, who with so many Miracles sealed up the true Doctrine and Worship of God.

Chap. 6.

Chap. 6.

2. The Miracles of Christ were not a few, but very numerous; not in one or two places, but diffused over the Creation, thereby to proclaim that the Creator was come down to redeem the World. There were Miracles upon the Water, he turned it into Wine, *John* 2. 9. Shewing himself to be the Lord of Nature; here doing that in an instant, which he doth every year in the Vine: Miracles in the Sea, a fish brings him the tribute-money, *Matth.* 17. 27. to declare, that all Creatures were Tributaries to him. After an whole nights toil to no purpose, the Net being let down at his word, *enclosed a great multitude of fishes*, Luk. 5. 5, 6. So that the awe of his Divine Power fell upon all the Spectators. Miracles upon the Sea and Air together; in a Tempest he *rebuked the winds and the Sea, and there was a great calm*, Matth. 8. 26, as a proof that all the Elements were his servants. Miracles upon the loaves, in multiplying of them, *John* 6. 11, and upon the *fig-tree, in making it to wither away*, Matth. 21. 19; as a clear demonstration, that his blessing and curse were great things. Miracles upon the bodies of men, in *healing all manner of sickness and disease*, Matth. 4. 23; and upon their souls too, in making them *every whit whole*, John 7. 23; in token that he was the great Physician of both. Miracles in Heaven: at his Birth a star conducted the Wise-men to him, *Matth.* 2. 2; at his passion the Sun was darkned, *Matth.* 27. 45. The star waited upon its Creator at his Birth, the Sun sympathized with him in his Passion. Miracles upon the Devils, in casting them out by his Word, *Matth.* 8. 16. A sure sign, that the Powers of Hell could not stand it out against him.

him. Very various are the Miracles of our Saviour recorded in Scripture: But *if all had been written, the world could not have contained the books*, saith St. *John*, Chap. 21. verſ. 25. The words are Hyperbolical, yet they import, that many of his Works were not committed to Writing. *Arnobius* enumerates the miraculous Works of Chriſt, and then cries out, *Quid ſimile Dii omnes, a quibus opem dicitis ægris & periclitantibus latam?* When did the *Pagan* Gods do the like, from whom you ſay, that help is afforded to men in ſickneſs or danger? Never was there ſuch plenty of Miracles as here.

Chap. 6.

Adv. Gent. l. 1

3. The Miracles of Chriſt were very great: *He did thoſe works which no other man did*, Joh. 15. 24. It was never ſo ſeen in *Iſrael*, *Matth.* 9. 33. I ſhall inſtance in two or three things: Firſt, he raiſed up the dead: The maid in her Fathers houſe, the young man carried out upon the byer, and *Lazarus* four days dead and ſtinking in the Grave. What things are theſe? How much above all the Powers in Nature? In the ſixth Council at *Conſtantinople*, *Polychronius* a *Monothelite*, in Confirmation of his opinion, offered to raiſe up a dead man; but upon tryal he could do nothing at all, which made the people cry out, *Novo Simoni Anathema, Polychronio ſeductori populi Anathema.* The Emperor *Baſilius* being in great grief for his deceaſed Son, *Theodorus Santabarenus* preſented his Son to him as alive; but this was but a meer *ſpectrum*, an illuſion of ſenſe: After a few kiſſes and embraces, the Emperor ſaw his Son no more. *Apollonius* did call up the Ghoſt of *Achilles*, that is to ſay, a Devil, as the noble *Mornay* ſpeaks. *Eliſha* raiſed the *Shunamites* Son

Crab. Tom. 2. 386.

Spondan. Annal. 879.

De Verit. Relig.

to

Chap. 6. to life, but he was only a Minister and a Type of Christ; the Power of God did the work: but our Saviour raised the dead by his own Divine Power. Another instance is, his restoring sight to one born blind, *John* 9. Touching which the blind man saith, *Since the world began was it not heard, that any man opened the eyes of one that was born blind*, vers. 32. It was a work fit for the *Messiah*. It is indeed storied, that *Vespasian* the Emperor restored sight to the blind; but it may be the person was not really blind, at least not naturally. Satan (as *Bellarmine* well observes) might possibly reside in his Eye, and impede the use of that part, that he might seem to cure, when he did but cease to hurt. But our Saviour by a Power above Nature and Art, did cure one really and naturally blind, and that with Clay; a thing in it self more probable to put out Eyes, than to cure them. And so there was, as the *Rabbins* speak, *Miraculum in miraculo*, one Miracle within another; much as it was, when the bitter waters were made sweet by salt, 2 *King*. 2. 21. Another instance we have in his casting out Devils: this was the Finger and Power of God. It is said indeed, that *Apollonius* did cast Devils out of Men: But how? It was in the very Method and Discipline of Devils, by such words and symbols as they themselves had prescribed; so it was not an ejection, but a going out by consent, to honour the Sacraments of their own making. But our Saviour did not cast them out in their own way; but whether they would or not, by his Almighty Power. It is further to be noted, that soon after the Death of our Saviour, the Devils Oracles were struck Dumb. The Oracle

Rayn. de lib. Ap. Tom. 2. fol. 990, 991.

Chap. 6.

Oracle told *Augustus*, That the *Hebrew*-Child bid him leave that house, and be gone to Hell, no more answers were to be expected from thence. Whereupon *Augustus* erected an Altar in the Capitol, with this inscription upon it, *Hæc ara est primogeniti Dei*; the Altar of the first-begotten of God. The Evangelical light made the Oracles cease, the Priests of *Delphos* were brought to beggery. *Plutarch*, writing touching the ceasing of Oracles, at last cometh to this point, That the Spirits were mortal, and by their Death the Oracles ceased. Oh! what an one was our Saviour, who made the *Pagan* Gods shrink and hide their heads? What a Divine Light was he who chased away those false Lights? These Works were for Greatness, such as became God manifest in the flesh.

Morn. de Ver.

4. The Miracles of Christ were excellently suited to the Evangelical design. Miracles in their general Nature are excesses of Nature, and therefore things very congruous to seal up those super-natural Truths, which are above our Reason. Evangelical Mysteries are such as *eye hath not seen, nor ear heard, neither have they entred into mans heart.* They are above the line of Reason, and so very aptly ratified by those miraculous Works, which are above the line of Nature. We are in all Reason to conclude, that God, who acts above Nature, is to be believed, even when he speaks above Reason; which, being but a part of Nature, may be as well exceeded by Mysteries, as other parts of Nature are by Miracles. But further, his Miracles had a special aptitude in them to confirm the Gospel; they were not destructive, as the wonders in *Egypt* were, nor meerly

to

Chap. 6.

Spond. Annal. 68.

to raiſe an admiration, as *Simon Magus's* were, who would preſent himſelf flying in the air, frame walking-ſtatues, and make bread out of ſtones, that he might be eſteemed a great one, a kind of Deity among men: No, our Saviours Miracles were for the good of mankind; he went up and down doing of good, he healed the diſtempers of men, and caſt Devils out of their bodies. And what works could be more admirably fitted to the Goſpel, which was ordained to heal inward diſtempers, and caſt Satan out of the Souls of men? What can better accord together than healing Miracles, and healing Doctrines? It is very reaſonable to believe, that he, who did ſuch wonders on the bodies of men, can do as much and more upon their ſouls. He, who caſt Satan out of the outward man, can eject him and all his furniture out of the inward. Moreover it is to be obſerved, that his Miracles were ordinarily wrought upon Faith. Thus he ſaid to the *Centurion, As thou haſt believed, ſo be it done to thee*, Matth. 8. 13. Thus to the blind men, *According to your faith be it unto you*, Matth. 9. 29. Thus to the Father of the poſſeſſed Child, *If thou canſt believe, all things are poſſible to him that believeth*, Mark 9. 23, as if the Divine Power were made over to Faith. We ſee here, how our Saviour in doing his Miracles, did put an honour upon Faith, which is the Condition of the Goſpel; and withal, what great reaſon we have to go to him for Spiritual Miracles, who hath done ſo many Corporal.

The laſt inſtance of the Divine Power, is in converting the world to Chriſtianity, in raiſing up a People to God out of the ruins of the Fall. The

Son

Son of God did not come in the flesh, meerly to do Miracles upon the bodies of Men; No, his greatest work is upon their souls. Corporal Miracles were pledges of Spiritual. Some of them, as the inlightning of the blind, and raising of the dead, did, as *Estius* observes, type out the giving of the Vital Principles of Grace, to restore the faln faculties in men. Some of them, as *Peters* walking on the Waters by the helping-hand of Christ, did shadow forth the giving of auxiliary Grace to Saints, to keep them from sinking under Temptations. As the external Miracles were wrought by the Power and Spirit of God, so are the internal also. When a blind mind is irradiated, there is a word of Power, such as at first commanded light out of darkness. When a dead sinner is raised up to a Divine Life, the Glory of God may be seen in it, even as it was upon *Lazarus*'s coming out of the Grave. Now, that we may see some Rays of this glorious Power, several things are to be considered by us.

Chap. 6.

In Sent. lib. 2. fol. 337.

First of all, let us look upon the state of the World, as it was at our Saviours coming. The world was made up of *Jews* and *Gentiles*, both of them were not only tainted with Original sin, but deeply corrupted with Actual; out of both God would raise up a Church to himself, to make the Power of his Grace known.

The *Jews*, once Gods special People, were now desperately degenerate; blindness was upon them, notwithstanding that Rabbinical learning was at the height in the Schools of *Hillel* and *Shammai*: they interpreted the holy Scriptures, as the Vail upon their hearts would let them, in a very gross, car-

Chap. 6. nal manner, as if they had lost all savour of things Divine and Spiritual. Thus *the establishing the mountain of the Lords house in the top of the mountains*, Isa. 2. 2, is with one of them, the bringing of *Tabor* and *Carmel*, and setting *Jerusalem* upon the top of them. *The calling the sabbath a delight*, Isa. 58. 13, is to eat and drink, and indulge their *genius*. They made the Sacred Law, whose primary aim was at the heart, to bind only the outward Man. According to their corrupt gloss, there was no Murder, but what purpled the hand with blood; nor no Adultery, but what was in the gross Act: evil thoughts and purposes were not so much as *peccadillo's*; neither did God take notice of them, so as to punish for them. A thought or purpose of sacriledg in *Antiochus*, was nothing with *Josephus*; regarding or seeing iniquity in the heart, was nothing with *David Kimchi*, as appears by his gloss upon the *66th Psalm*. Thus the Law was dispirited and strip't of its Divinity. Religion went off from its Center, the heart, to paint and varnish over the outward Man. Sin might reign and do what it would within, so as it did not break out and profane the Life. Having thus humbled the Law according to their own Model, they stood upon their Terms with God: they would establish their own Righteousness, though it were a poor cadaverous thing, without any Divine Life or Spirit in it; yet they would prop it up, and make it stand before God: they were full of their own Righteousness, and compleat in themselves; they looked only for a Temporal *Messiah*, one who by his outward greatness might subdue their Enemies, and feast them in the holy Land.

Buxt. Syn. c. 10.

Land. A spiritual Saviour they expected not, neither could it be thought according to their Principles, what such an one should do for them. As for his suffering or dying for them, they jested at it as an horrible absurdity, saying, *Tobias deliquit, & sigog plectitur*; their own Temporal death was expiation enough for all their sins. Hence the sick man was to pray thus, *Sit mors mea expiatio pro omnibus peccatis meis*. As for regenerating-Grace to be procured for them, they dream't of no Regeneration, but a ritual one. The baptized Proselyte was accounted by them as *recens natus*, one new-born. The sick man, having but his name changed, was esteemed as *nova creatura*, a new creature. As for Eternal life, they thought they could earn it by their own Works. In none of these respects would the pride of their hearts suffer them to see any need of a Spiritual Saviour. Further, they advanced their Traditions above the written Word; their *Talmud* is, *Lux illa magna*, that great light, *Isa.* 9. 2. it is *fundamentum legis*, the foundation of the Law. *The words of the Scribes* (say they) *are more worthy than the words of the Law, and more weighty than the words of the Prophets.* Thus departed they from the Scriptures, and run themselves into a Labyrinth of Errors; the power and vigor of Religion was evaporated into rituals and empty formalities; if their Phylacteries were broad, it was no matter how narrow the Law or Obedience to it were. A clean outside would serve the turn, though within there were nothing but hellish pollution. Great vices might pass, so as they were but *sub umbrâ virtutis*, under a shadow of virtue; their honesty was confined

Chap. 6.

Weems of the Jew.

Buxt. Syn. c. 35.

Dr. *Li. Harm.* fol. 38.

Chap. 6.

Seld. de Jure Nat.
Dr. *Li. Harm.* fol. 46.

fined to those of their own Religion, none else were neighbours with them: they might lye or deal falsly with a stranger, he was no neighbour; if they did kill a stranger, they were not to dye for it by the sentence of the *Sanhedrin*, he was no neighbour. Nay, and among themselves their *Corban* was able to untie the bonds of Nature, and free them from Duty and Charity to their very Parents; they seemed to be for cleansing the outside, yet they fell into gross abominations. The very *Scribes* and *Pharisees*, their great *Rabbies* and Leaders, (from whom they were not to decline, though they were told by them, that their right-hand were their left) would devour Widows houses: and what but frauds and oppressions could be looked for among the ordinary sort? Indeed, among great and small ones, there was a deluge of iniquity; they had made their sins great, and to fill up the measure, *they killed the Lord of life.* This was the fearful state of the *Jews.*

The *Gentile* World lay ἐν τῷ πονηρῷ, 1 *Joh.* 5. 19. in the evil one; in the hand and power of the Devil, or in that which is evil, in wickedness, corrupting as a dead man doth in his Grave. It's true, within they had an implanted notion of a Deity; without, they had the Creatures proclaiming their Creator. But alas, *They held the truth in unrighteousness*, Rom. 1. 18. That little spark in their bosom, which revealed a Deity, was but a Captive; it could not break out to give Glory to its Maker, nor was it able to bear up the Honour of God in the World. They could not but know God, yet acknowledg him they would not: though he made and bear up all

all things; yet they owned him not, no, not in his own World. They *changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things*, Rom. 1.23. And a little after, *They changed the truth of God into a lye, and worshipped and served the creature more than the Creator, who is blessed for ever*, Vers. 25. They fell into all manner of Idolatries; any thing might be God, but the true one. An high dishonour it was for them to prefer the vilest Creatures before the *Optimus Maximus*; the best and greatest of Beings. An horrible lye it was for them practically to say, That a brute, or a man, or a star was a God; or that a stock, or a stone, or a little dead matter in an Image, did resemble the infinite Spirit. Upon their Idolatry, being an accursed departure from God the fountain of Goodness, immediately followed a black train of abominations: They were *filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity; whisperers, back-biters, haters of God, despiteful, proud, boasters, inventers of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful*, Rom. 1. 29, 30, 31. They were in these things, as in their Element, acting out of sinful hearts and habits, and so gratifying their first and second corrupt Nature both at once. And for all this they seemed to have a Patent from Heaven in the Vices of their gods, which their own Authors set before them; they did but follow their Deities, their sins were made Divine by the highest Example. This was the state of the *Gentiles*.

And

Chap. 6. And now, what manner of Power was that, which raiſed up an holy People to God out of ſo corrupted a World? And how much work was there to be done about it? The light was to be commanded out of darkneſs. The blind minds were to be opened upon Divine Myſteries. The Law was to come forth in its pure Spirituality. The great neceſſity of Chriſt and Grace was to be inwardly felt. Shadows were to be turned into ſubſtance. Religion was to be brought back to the heart. The muſty Traditions were to vaniſh before the Word. The old Idols to be caſt to the Bats and the Moles, thoſe blind Creatures. The fallen Nature was to be new-framed. The ſinful habits to be unravelled. Sinners twice dead in ſin, were to be raiſed up into a Divine Life. Here a very excellent Power was manifeſted. Hence the Apoſtle prays for the *Epheſians*, *That they may have eyes to ſee it, that they may know what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power which he wrought in Chriſt, when he raiſed him from the dead*, Eph. 1. 19, 20. The words are very magnificent, Power, mighty Power, exceeding greatneſs of Power, all working, and in act, as it was in the raiſing up Chriſt from the dead; ſo great a work is it to bring home ſinners to God!

The Divine Power will yet be more illuſtrious in our Eyes, if we look upon the ſtate of the World in the great Men of it, ſuch as were great in Power or Wiſdom.

The great men in Power, the Emperors and Potentates of the World, were utter Enemies to Chriſtianity, breathing out nothing but blood againſt the

the Professors of it. *Nero* first kindled the furnace of Persecution against them; he took occasion, as pure malice uses to do, from his own barbarous act; first, causing *Rome* to be set on fire, and then casting the *odium* of that horrid act upon the Christians. He set forth Edicts commanding to persecute them unto Death, as Enemies of mankind; which made *Tertullian* say, That it was *grande bonum*, some great good that *Nero* condemned. *Domitian* first slew his Brother *Titus*, and then blowed up the furnace of Persecution against the Christians. He spent most of his time in catching of flies, yet would not omit the Christians. *Trajan*, no *Nero*, no *Domitian*, but in esteem a pattern of uprightness, carried on the bloody work; he would not indeed have the Christians sought for, yet, if found, he would have them punished. *Antoninus Philosophus* was amiable to all others, yet cruel to Christians. *Severus*, though illustrious in Moral virtues, was stained with their innocent blood. Afterwards *Maximinus*, *Decius*, *Valerianus*, *Aurelianus*, *Dioclesianus*, turned their bloody swords upon them. The very name of a Christian was crime enough; upon every ill accident the Christians were cryed out upon as worthy of death, as the only causes of the incumbent Calamity. Thus the Powers of the World, for the three first Centuries, though ordained for good, were Patrons of that great Evil, Idolatry, and utter Enemies to that great good, Christianity: No Christian in those times could imagine to retain his Religion, unless he were willing to part with his life for it.

Chap. 6.

Apol. cap. 5.

Si Tyberis ascendit in mœnia, si Nilus non ascendit in arva, si cœlum stetit, si terra movit, si fames, si lues, statim Christianos ad leonem acclamatur, Tert. Ap. cap. 39.

The great men in Wisdom, the Philosophers of

Chap. 6. the World were Adversaries to Christianity; their Wits, as well as the Emperors Swords, were bent against it: outwardly they were in the splendor of Morality, and seemed to make some approaches towards Christian Virtues; but inwardly they were black with Enmity against the Gospel, and at a vast distance from the holy Temper of it. Many cavils they made against the Christians, but the root of their Enmity lay in two or three things:

1. Their carnal Reason would not stoop to the supernatural Truths revealed in the Gospel: they were for Humane Wisdom, but against Divine. Those natural Truths which were within the sphere of Reason, they looked on as Wisdom: But those supernatural ones, which were above it, they esteemed no better than foolishness; scorning that which they could not measure, and casting that down below their Reason, which indeed was above it. With them St. *Paul* was but a babler, *Act*. 17. 18. one who had gathered up some vanities, that he might scatter them abroad to others. The Resurrection was a matter of mockery, *vers*. 32; as if the limits of Nature could not be exceeded, no, not by the God of it. They thought that there was nothing in the Christian Doctrines, *præter stultitiam & nugas*, but toys and follies. That God should be born a Man, was against Reason, a thing utterly incredible. That a crucified man should be second to God the Father of all, was madness and intolerable folly. They thought that all the Wisdom lay on their own side. *Celsus* could find much wiser things in *Plato*, than in the Sacred Scriptures. *Julian* boasted, that the *Gentiles* had all the learning, the Christians had only their

Magd. cent. 2. cap. 15. Fat. c. Græcos.

Just. Mart. ad Anton.

Spond. Ann. Nazian. Or.

their *Creed*; as if Faith, which is a key to infinite treasures of Wisdom, were a poor inconsiderable nothing. These wise men of the World would not be made wiser than their own reason had made them, and upon that account they set themselves against the great Mysteries of the Gospel.

Chap. 6.

2. Their corrupt hearts would not brook that simplicity and sincerity, which the Gospel called for: they knew well enough, that there was but one God; yet in their very Worship (in which, if in any thing, they should have been sincere and pure-hearted) they dissembled, and made as if there were many, complying with the Idols of the place where they lived, and doing many things, *Non tanquam Diis grata, sed tanquam legibus jussa*, not as grateful to the Gods, but as commanded by the Laws. Hence St. *Austin* saith of *Seneca*, that *Colebat quod reprehendebat, agebat quod arguebat*: He worshipped what he reproved, he acted what he found fault with: under all the beauty of Moral Virtues there lay a false heart, such as could not bear a Command of internal Purity.

Aust. de C. D. l. 6. c. 10.

3. They were *animalia gloriæ*, Creatures which lived upon popular air. Accordingly their design was as opposite to that of the Gospel, as pride is to the Grace of God. That which the Gospel aimed at, was, that Pride might be stained, that no flesh might glory in it self; that we might be saved by meer Grace, that God might be exalted therein. But the aim of the Philosophers was quite contrary to this, they were lifted up in self-excellencies: in all their Moral Virtues they did but sacrifice to the pride of their own Reason and Will; they needed

Chap. 6. no ſuch thing as Grace or Prayer for it. *Quid votis opus eſt? fac te fælicem*, ſaith *Seneca*; What need of Prayers? thou mayſt make thy ſelf happy. Their fundamental maxim, the very firmament of their happineſs was, *ſibi fidere*, to truſt to themſelves; they would be virtuous, as *Ajax* would be victorious, without the help of God, that the glory might be entirely their own. *In homine id laudandum quod ipſius eſt*, that only is praiſe-worthy which is a mans own. Their *Virtuoſo* was *Deorum ſocius*, a Peer to the Gods: He did *cum Diis ex pari vivere*, live equally with them; nay, he did in one thing go before them, they were ſuch by Nature, he by Virtue. This makes *Seneca* cry out, *Ecce res magna, habere imbecillitatem hominis, ſecuritatem Dei.* Behold! a great thing, to have the frailty of a Man, the ſecurity of a God. This horrible Pride, the venom in their Moral Virtues, (which was ſo near and intimate to them, that one looking into *Plato's* vomit, ſaid, I ſee his choler here, but not his Pride, meaning, that that ſtuck too cloſe to him to be caſt up by him) was a temper as oppoſite to the Goſpel as any thing could be; it did utterly evacuate Chriſt and Grace. What room could there be for Grace, when Nature might do the work? What need that the Eternal Word, the brightneſs of Glory, ſhould be incarnate, when the little λόγος, the ſmall ſpark of Reaſon in our boſom, was enough to make us virtuous and happy? No frame of mind, no, not that of the profane man could be at a greater diſtance from Heaven than this. *Inter multos reos, nullus eſt criminoſior, quàm qui ſe non putat criminoſum.* Among many guilty perſons, none is more criminal than the

Epiſt. 31.

Epiſt. 53.

Salv. de Gub. l. 4.

the preſumptuous ſelf-juſtitiary, who thinks himſelf not criminal at all. Thus ſtood the Philoſophers, all in Armor of Pride, oppoſing the Goſpel, and the Grace of it.

We ſee here, to make men Chriſtians, was an admirable work, a great deal of Power was to be laid out upon it. Such a Faith was to be raiſed up, as might render them victorious over all the Power and Wiſdom of the World. Such a temper of mind was to be wrought, as might make them ready to welcom death in what ſhape or terror ſoever it came, and to pour out their deareſt blood and life for the Goſpel. Thoſe ſpirits, which before hung about Earth, and theſe lower things, were to be tuned for Heaven, and wound up to ſo Divine a pitch, that the whole world ſhould not be able to unbend them, to looſen them from Chriſt, or let them down into earthly Vanities. The great Emperors, with all their Engines of Power and Cruelty, could not rent them off from the World to come, or piece them to the preſent evil one. The Philoſophers, with all their Arts and Eloquence, could not decoy them from ſupernatural Myſteries, or induce them to take up their repoſe in humane Learning or Wiſdom. The whole World was annihilated to them, and they unto themſelves; they became fools, that they might be wiſe, and Nothing that God might be All: the Ornaments and Self-excellencies were put off, that they might be compleat in Chriſt. They lay at Gods feet for Mercy, and lived in a continual dependance upon the influences of his Spirit and Grace. In ſuch a work as this the Arm of God muſt needs be revealed in a very eminent

Veniant crux, ignis, oſſium confractiones, modo Chriſtum habeam, Ignat.

Chap. 6. manner. Here we have juſt cauſe to ſay, What hath God wrought!

The Divine Power will yet more appear, if we look upon the inſtruments in this Work. In making the World there were none at all, no Leavers or Engines to rear up the great Fabrick. An Almighty word abſolved it: in converting it inſtruments were uſed; but ſuch, that by the no-proportion between them and the great effect, it might appear that the Power was of God only. He ſent not the glorious Angels to Preach up a crucified Chriſt, but Men. The treaſure was in Earthen-veſſels, in poor frail Mortals, who carried about bodies of Clay, *That the excellency of the power might be of God*, 2 Cor. 4.7; that it might be clearly ſeen, that the great Work was Gods. Among men he ſent not the *Anſhe Shem*, Perſons of Renown for Learning or Wiſdom, but mean illiterate men. Hence the Apoſtle ſaith, *God hath choſen the fooliſh things of the world to confound the wiſe, and the weak things of the world to confound the mighty*, 1 Cor. 1. 27, that the Divine Power might appear in the Work. Theſe mean men preached, *not with excellency of ſpeech or wiſdom*, 1 Cor. 2. 1, with the charms of Eloquence, or the pomp of humane Wiſdom; but with plain words: their Preaching was look't upon as fooliſhneſs. That ſalvation ſhould be by a crucified Chriſt ſeemed fooliſh; that it ſhould be communicated by Preaching, ſeemed more fooliſh; that it ſhould be done by Preaching in a low, ſimple, plain manner, ſeemed moſt fooliſh of all. Yet in this way it was that Chriſt would ride conquering, and to conquer the World to himſelf. The great ſucceſs of their

Sclat. in Pools Synop.

Preaching,

Chap. 6.

Preaching, was a signal proof that God was with them of a truth. At *Peters* first Sermon three thousand souls were converted unto God, *Act.* 2. 41. and at his second they were encreased to five thousand, *Act.* 4. 4. multitudes of Believers came in to Christianity. In a little time the Gospel was propagated over a great part of the World; one *Paul* spread it from *Jerusalem* to *Illyricum*: And what did all the rest of the Apostles, who carried about this Evangelical light, do? What did the seventy Disciples do, who, as Ecclesiastical Writers say, had their several Provinces to Preach the Gospel in? The word did then run, and was glorified; it passed through many Countries with a Divine swiftness and success; at the sound of the Gospel the World was spiritually turned upside down, and of *Pagan* became Christian. *Tertullian* enumerates divers Nations, and at last adds touching us, *Britannorum inaccessa Romanis loca, Christo tamen subdita sunt*; the Evangelical Power entred there where the *Roman* could not. By such weak means to produce so great an effect, was a work worthy of Omnipotence.

Moreover, the Divine Power will yet more appear, if we consider the things proposed in the Gospel. *Narces* the *Roman*-General, discontented at the Empress *Sophia*, to invite the *Lombards* into *Italy*, sent them many sorts of excellent fruits from thence. The Present being congruous to sense, the project took effect. The Gospel indeed proposes very excellent things to us. But they are so great, and so far above humane Nature, that the proposal, if not accompanied with a Divine Power, would

Chap. 6. would have been altogether ineffectual. I shall instance in two or three things:

1. It proposes super-rational Mysteries, such as the Doctrine of the Sacred Trinity. The Incarnation of the Son of God. The Satisfaction made to Justice by his Blood. These are objects of Faith, and so depend one upon another, that unless we believe the Trinity, we cannot believe the Incarnation; and unless we believe that, we cannot believe a Satisfaction; and without believing that, we cannot fulfil the condition of the Gospel, which requires us to rest upon Christ for salvation. These therefore are necessary objects of Faith; but without an Act of Divine Power, Faith in these cannot be had. Two things evidence this: the one is *ex parte objecti*, the things are above Reason. As the things of Reason are above Sense, so the things of Faith are above Reason: without a Revelation Reason could not have found out these Mysteries, after it, Reason cannot comprehend them. It may shadow them out by similitudes; but there is in them a light unapproachable, such as Reason cannot look into; an infinite Abyss, such as Reason cannot measure. The other is *ex parte subjecti*; man, who is to believe these things, is fallen, and in his fall not one or two faculties fell, but all of them; and among the rest his intellectual and believing faculties fell also. The intellect hath lost its subjection to God the Supreme Truth. The believing faculty centers in the Creature, and without the Power of Grace cannot lift up it self to supernatural Truths. A Divine Power is requisite, to captivate the understanding to the first Truth, to elevate the believing

lieving faculty to super-rational Mysteries. Hence in Scripture Faith is called the Gift and Work of God, such an one as is the product of Divine Power: it is wrought by Power, *Eph.* 1. 19. it is fulfilled and consummated by Power, 1 *Thes.* 1. 11. it is stiled the *spirit of faith*, 2 Cor. 4. 13. It is not from our own spirit, but Gods outwardly revealing the mysterious object in Scripture, and inwardly inlightning and elevating the heart to entertain it. Hence *Fulgentius* compares the production of Faith in the heart, with the conception of Christ in the Virgins Womb; both are by one and the same Spirit. Christ is no less formed in the heart by it, than his flesh was in the Virgin. It is therefore a work of Power to raise up the mind of man to believe those supernatural Mysteries, which are far above it self.

Carnem illam nec concipere Virgo posset nec parere, nisi ejusdem carnis Spiritus Sanctus operaretur exortum; in hominis corde nec concipi fides poterit, nec augeri, nisi eam Spiritus Sanctus infundat & nutriat: ex eodem Spiritu renati sumus, ex quo natus est Christus, Fulg. de Incar. cap. 20.

2. It proposes super-moral Virtues. It would have us to be humble and deny our selves. To sanctifie the Lord in our hearts. To have a love for his Goodness; a fear for his Majesty and Greatness; a faith for his Truth and Mercy; a sincerity for his all-seeing eye; and such a posture of soul, that the inward affections and motions may in an holy manner answer and correspond to one Divine Attribute or other. It calls upon us to have internal purity, to indulge no lust, no, not in a thought; to baulk never an holy Duty, to love our very Enemies, and overcome evil with good. These I call super-moral, because they are above the Power of Nature. Meer Moral Virtues may spring out of the

Chap. 6. the Principles of improved Nature, but these do not do so. The Philosophers, those improvers of Nature, and Masters of Morality, never arrived at them. They were so far from humility and self-denial, that Pride was their temper, and Self their center. Their splendid Virtues did not glance only, but directly look at vain-glory. They did not sanctifie God in their hearts, but set up their own Reason, taking it, not in its own place as a Minister of God, but abstractively from him; they turned it into an Idol, and sacrificed unto it in their virtuous actions, doing them as congruous to Reason, but not in respect to God, who inspired it; or to his Will, which was declared in it; or to his Glory, which was to be promoted by it. They would talk of internal purity, but were indeed strangers to it. Internal corruption was no burden to them; Regenerating-grace no desire. They dissembled and complied with the outward Idols of the place where they lived, and within, in the secret of the heart, they had their Idols and indulged lusts. *Socrates* had immoral impure corruptions. *Zeno* and *Chrysippus* allowed unnatural lust. *Seneca* was insatiably covetous. In the very best of them sensual sins were but swallowed up of spiritual. The beauty in their life, was but to gratifie the pride in their heart, they knew nothing touching love to Enemies. *Ultion* looked like a piece of natural Justice. *Cicero* tells us, *Justitiæ primum munus est, ut ne cui noceat, nisi lacessitus injuriâ*; they thought that upon injury they might revenge, or if revenge might be forborn, they little thought of love to Enemies. Nature, we see, cannot ascend above it self,

ſelf, nor produce theſe Evangelical Virtues; the Divine Power and Spirit muſt do it. Hence they are called *the virtues of God*, 1 *Pet.* 2. 9, as being far above the virtues of men; and *the fruits of the Spirit*, *Gal.* 5. 22, as being produced by a ſpirit and power much higher than that of Man. Without a Divine Power it is not imaginable, how ſuch excellent Virtues ſhould ever be found in the heart of poor fallen Creatures.

Chap. 6.

3. It propoſes ſuper-mundane Rewards, which are no attractives to a carnal heart, unleſs it be elevated unto them by the Power of Grace. This plainly appears by comparing the heavenly Rewards and the earthly Man together. The Rewards are at a great diſtance from ſenſe. They lye in another world. The treaſure is in Heaven. The recompence is above. A red Sea of death is to be paſſed through before we can come at it. The Man, to whom the tender is made, is earthly, carnal, living by ſenſe, wrapt in the vail of time; one like the infirm Woman in the Goſpel, who is bowed together, and can in no wiſe lift up himſelf, no, not to a Heaven of Glory and Bleſſedneſs freely offered unto him. He hangs in the Clay of one earthly thing or other, and by bonds of ſtrong Concupiſcence is faſtned to this lower world; and, which is a prodigy in an immortal ſoul, he loves to be ſo, and thinks that it is good being here. A little Earth with him, is better than Heaven. Senſual pleaſures out-reliſh the pure Rivers above. O how unfit is ſuch a man to cloſe in with ſuch a reward! How much work muſt be done to make him capable of it! The man muſt be unearthed and unbound from this lower world. The

concupiscential strings, which tye him thereunto, must be cut, that his soul may have a free ascent towards Heaven. A precious faith must be raised up, that this world may appear, such as it is, a shadow, a figure, a nothing to make man happy; that Heaven with its beatitudes may be realized and presentiated to the mind. A Divine Temper must be wrought, that he may be able to rent off the Vail of time, and take a prospect of Eternity; to put by all the World, and look into Heaven. He must be a pilgrim on Earth, living by Faith, walking in Holiness, every step preparing for, and breathing after the heavenly Countrey. He must pray, work, strive, wrestle, watch, wait, serve God instantly, and all this to be rewarded in another world; without such a Temper Heaven will signifie nothing, and without a Divine Power such a Temper cannot be had. Hence St. *Peter* tells us, *That God hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible*, 1 Pet. 1. 3, 4. The lively hope, which takes hold upon the great Reward, is not from the Power of Nature; no, 'tis from a Divine Generation, 'tis an heavenly touch from Christ risen and sitting at the right hand of Majesty, from thence to do Spiritual Miracles, as upon Earth he did Corporal. Hence St. *Paul* argues, *If you be risen with Christ, seek those things which are above*, Col. 3. 1. The natural man dead in sin cannot seek them; only those who are spiritual and risen with Christ can do it. It is therefore from the Divine Power and Spirit, that men, naturally carnal and earthly, are made capable of closing with the heavenly and supernal Rewards, which are tendred in the Gospel.

The

The Power of God being so gloriously revealed, how humble should our minds be? How should our Reason kneel and bow down before such a Mystery as that, God manifest in the flesh? There was a pattern of humility in the Condescension of it, and withal there was matter of Adoration in the Mystery. Presume not, O man, to measure Divine Mysteries by thy Reason, which bears not so much proportion to them, as a little shell doth to the great Ocean. Remember, thy Reason is short and finite: The Mysteries are deep and infinite. If God could not work above the measure of Man, he would cease to be God. If Mysteries were not above the line of Reason, they would cease to be Mysteries. When these are before thee, do, as an Ancient advises, *πρόσφερε τὴν πίστιν*, bring forth thy Faith, subject thy intellect to the Supreme Truth, captivate thy thoughts to Scripture, humbly adore and confess, *That the Lord doth great things and unsearchable, marvelous things without number*, Job. 5. 9. This is the way to have knowledg and establishment, like the pious Man in *Gerson*, whose certainty in Articles of Faith was not from Reason or Demonstration, but from humiliation and illumination, *a montibus æternis*. The *Socinians*, who in intellectual pride do *θεομαχεῖν*, fight against God and supernatural Truths, lose themselves and the Mystery together. But the humble soul, who subjects his Reason to God and his Truth, is rooted in Faith, and established by Grace.

Chap. 6.

Again, The Power of God being revealed in a way of Grace, How should we look up to him by Faith, that he may do great things for us? He, who gave his own Son to come in the flesh, can do every

Chap. 6. thing for us. He can raise up Children to *Abraham* out of the very stones: He can melt the Rocky heart into Repentance: He can write his Law in the inward parts: He can make us willing in the day of his Power: He can subdue the most strong and inveterate lusts: He can new-frame the heart, and draw his own Image upon it: He can make all Grace abound towards us, and supply all our need according to his Riches in Glory by Christ Jesus: Let us look unto him and be saved. Let our Souls ever be in a posture of waiting and dependance upon him, that the Divine Power, which was so eminently manifested in Christ, may in a measure be felt and experimented in us, that we, who are poor impotent Creatures in our selves, may be able to do all things through Christ strengthning us.

CHAP.

CHAP. VII.

The Truth of God manifested in Christ. The Promise of the Messiah. The Messiah is already come. Jesus is the true Messiah. All the other Promises are built upon him. The truth of the Moral Law evidenced in him. The Mandatory part proved by his active Obedience; The Minatory by his Sufferings. He is the substance of the Types and Sacrifices: Somewhat in him answers to them; and somewhat in him infinitely transcends them. The truth of Worship set forth in him: He unclogged it from Rituals, opened the spiritual mode of it, communicates Grace for it, reveals the great Reward of Eternal Life.

HAving spoken of other Attributes, I proceed in the last place to consider the TRUTH of God. It was a notable speech of a Philosopher, *That Truth is so great a Perfection, that if God would render himself visible unto men, he would chuse Light for his Body, and Truth for his Soul.* Indeed God is *Ipsissima Veritas*, very Truth it self; and can no more cease to be such, than he can cease to be Himself. He is true in his Essence: Others are only gods by fancy or fiction, but he is God by nature and essence. He is true in his Promises; he means what he promises, and he doth what he means. *Promissa tua sunt, quis falli timeat, cum promittit veritas?* saith St. *Austin.* He is true in his Commands; these are the counterpanes of his Will: he approves what he commands, and rewards

Confeſ.l.12.c.1.

Chap. 7. wards what he approves. He is true in all his Works: the Creatures have first an Ideal being in him, before they have a real one in themselves; they are therefore true, because congruous to the first Truth. He is so true, that it is impossible that he should lye. A lye, which arises from weakness or wickedness, can no more be found in him, than Weakness can be found in Power, or Wickedness in Sanctity it self.

The Truth of God doth in an excellent manner appear in Jesus Christ; He is the Complement of the Law, the Pearl of the Gospel. The Truths of the Old Testament run unto him as to an Ocean, to be swallowed up in his Perfection. The Truths of the New meet in him as in the Center, to receive all their strength and stability from him. The Divine Truth is manifested in Jesus Christ several ways.

First, It is manifested in him, in that all the Promises and Predictions of a Messiah to come, are accomplished and compleated in him. Two things will clearly evidence this:

The one is this: It is plain that the promised Messiah is already come: *The Scepter shall not depart from Judah, nor a Law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be*, saith *Jacob*, Gen. 49. 10. *Shiloh* is the Name of the Messiah, the ancient Rabbins confess it: *Messiah*, saith one of them, *shall not come till there be a clean riddance of Judges and Magistrates in Israel.* The *Jews* had Kings in their own Land, Heads or Princes of the Captivity in *Babylon*; and after their return from thence, they had Governours and Judges: but now Government and Judiciary Power hath

hath been for 1600 years departed from them. The Messiah therefore is already come. Again, within the compass of the Seventy weeks mentioned in *Dan.* 9, many things were to come to pass; The re-edifying the City and Temple of *Jerusalem*, the coming and cutting off the Messiah, the confirmation of the Covenant, the cessation of the Sacrifices; and after all these, the universal destruction was to ensue. However these weeks be computed, yet it evidently appears, that first the Messiah was to come and be cut off, *ver.* 26; and afterwards the Oblation and Sacrifice was to cease, *v.* 27: this being the true order of things in the Text, the Messiah must needs come whilst the Sacrifices were standing. If the Sacrifices under this second Temple have for these 1600 years ceased, as they have, then the Messiah must needs be come many Centuries since. *Franzius* used this argument to a learned *Jew*, who only returned this answer, Perhaps one week in *Daniel* might be one thousand years. *Franzius* replied, If that were admitted, Yet, if he thought that *Daniel*'s weeks were not expired, he would entreat him to shew where the *Jews* do now sacrifice: seeing, according to *Daniel*, the Messiah was to come before the abrogation of the Sacrifices, it must needs be that the Sacrifices must still stand in being, if the Messiah were not yet come. To this no answer at all was made, the knot being indeed too hard to be untied. Further, the Messiah was to come while the second Temple was standing; hence that of the Prophet, *The glory of this latter House shall be greater than of the former*, Hag. 2. 9. The first Temple had more of outward glory and magnificence than the second. Under the

Chap. 7.

Scho. Sacr. disput. 10. 72, 73, 74.

Chap. 7. first there were (as the Rabbins observe) five things, the Ark, the Fire from Heaven, the Majesty, or *Shecinah*, the Spirit of Prophecy, the *Urim* and the *Thummim*, which were wanting under the second: From whence then came that greater glory in the second? The Prophet tells us, *God would shake the heavens and the earth*, that is, do a very great work; the Messiah, *the Desire of all Nations should come*, v. 6, 7; His presence should put a greater glory upon the second Temple, than was upon the first. In the first there was the types and symbols of Gods presence, but into the second the Lord himself came in our assumed nature, *Mal.* 3. 1, and so filled it with glory. This is the only tolerable account can be given of that greater glory: This second Temple being long since destroyed, it must needs be that the Messiah did come before the fall of it.

The other is this: Our Jesus the Son of *Mary*, is the true Messiah; he is that seed of the woman who broke the Serpents head, *Gen.* 3. 15; no other seed, no meer man could do it; but the Son of God, being made of a woman, did *destroy the works of the devil*, 1 *Joh.* 3. 8. *Partaking of flesh and blood, he did through death destroy him who had the power of death, that is, the devil*, Heb. 2. 14. That first Promise made almost Four thousand years before, was accomplished in him. He is that seed of *Abraham* in whom all the nations of the earth were to be blessed, *Gen.* 22. 18. Never was it said of any man but himself, That all Nations should be blessed in him: Never was any man but he, who was God as well as man, able to turn that Curse which lay upon the human nature, into a blessing. He is *Jacob's Shiloh*,

Gen.

Chap. 7.

Gen. 49. 10; at his coming the Scepter departed: *Herod* an *Edomite* ruled over the *Jews*; and, to make himself the more absolute, he slew the *Sanhedrin*; in a little time all government was taken away from the *Jews*: Hence that outcry in the *Talmud*, *Væ nobis*, Wo to us, because the Scepter is departed from *Judah*. The temporal Scepter vanished, but our Saviour had a spiritual one; to him, as to the true *Shiloh*, was the gathering of the people, multitudes of *Jews* and *Gentiles* were converted to Christianity. He is *Moses*'s Prophet, *Deut.* 18. 15. never man spake as he spake; none but himself ever brought down sacred mysteries from the bosome of God unto the world. He is the Star out of *Jacob*, *Numb.* 24. 17. The *Jews Barchochebas* was but *Barchozba*, the son of a Lye, a false light, and soon extinct: But our JESUS is the *bright and morning-star*, Rev. 22. 16, who chases away darkness, and communicates a divine light to men. He is the Lords anointed, against whom the Heathen did rage, and the Kings set themselves, *Psal.* 2, but all in vain; God laughed at them, and set up his King upon *Zion*. The *Jews* cannot but confess that this Psalm speaks of the Messiah; but that the *Minæi*, the Christians, with them esteemed Hereticks, may be answered, they think it expedient to interpret it of *David*. He is the Child in *Isaiah*, who was born of a Virgin, *Isa.* 7. 14, which never man was; who hath these high titles, *Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace*, Isa. 9. 6, which are too great for a meer man. He is the righteous Branch, whose name is, *The Lord our righteousness*, Jer. 23. 5, 6. No other man since the fall had righteousness

Chap. 7.

enough for himself; but he had enough for himself and a World. He is the Messiah in *Daniel*; his blood made an end of sin; his perfect Sacrifice put an end to all the legal ones. Under the Messiah there was only to be the Sacrifice of *Thoda* or Thanksgiving. He is the Ruler come out of *Bethlehem Ephratah*, *Mic*. 5. 2. As God, his goings forth were of old, from everlasting; as Man, he came in time out of *Bethlehem:* Never such an one as he came from thence. He is *the desire of the nations*, in *Haggai*, who filled the second Temple with glory: The *Man*, *Gods fellow*, in *Zachary*; who was smitten for us, and in his wounds opened a fountain for sin and for uncleanness. The *Sun of righteousness*, in *Malachi*, who with enlightning and healing-beams shines into the hearts of men. The Promises of the Messiah are all accomplished in him. What the old Testament foretold, the New exhibited. The respects and sweet correspondencies which are between the two Testaments, clearly and punctually shew that Jesus is the Christ.

Again, here appears the truth of all the other Promises in the Gospel, which are as so many superstructures upon the first fundamental promise of the Messiah. *The earth* (saith *Rabbi Eliezer*) *stands upon Tsadich*, *upon the righteous one*, that is, upon the Messiah. I may add, Heaven and all the Graces which lead thither, stand upon him too. *In him all the promises are yea and amen*, 2 Cor. 1. 20: sure and stable, as being founded upon his blood; hence his blood is called *the blood of the Covenant*, Heb.13.20, as procuring it for us; and the New Testament is called *the new testament in his blood*, Luk. 22.20, as

P. Gal. lib. 2. cap. 23.

being

being founded upon it. God is now obliged to perform the Evangelical Promises, not meerly by his own infinite Veracity, but by his Contract with his Son, from whom he hath received a valuable consideration in his blood for the doing of it. The Promises are secured by a double seal, God's Veracity and Christ's Blood; so they can no more fail, than the Truth of the one, and the Merit of the other. The Apostle argued thus: *God spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?* Rom. 8. 32. We may thus argue; If God would not go back, but perform the promise of the Messiah, which could not be done but at an expence so vast, that in the doing of it he must part with his Son out of his bosom, and his Son must part with his blood for us; how shall he not fulfil all other Promises? The Promise of the Messiah was the most difficult of all, either for God to perform, or for us to believe: the foolish builder lays the foundation, and is not able to finish; but the wise and true God, who laid the foundation of Promises in his Sons blood, will be sure to accomplish them; not one thing of them shall fail: upon what Promise soever we can regularly set our faith, we may take it as our own; all the blessings of it shall be made good to us.

Further, we see here the truth of the Moral Law, that is made up of two parts, a Mandatory part, and a Minatory. The Mandatory part stands in Precepts; the truth of these consists in this, that they are the Counterpanes of Gods heart, real copies of his approving will; the matter of them is consonant to his Sanctity and Rectitude, acceptable and well-pleasing

Chap. 7. in his eyes: obedience to them is very grateful, and sure of an *Euge*, an approbation from him. A notable evidence of this we have in our Saviour. It's true, the Law proves it self to be divine, by its intrinsecal Rectitude and Justice; but the sin of a World lying as a cloud upon that glory, God would have it proved such by obedience: no man since the fall being able enough for this work, the Son of God came down from Heaven to do it. As God, he could not be under the Law, but he assumed humanity, and with it moral duty: *he was made of a woman*, and so *made under the law*, Gal. 4. 4, which reflected a greater honour upon it, than the being of all men under it could do. He perfectly obeyed it; and in his obedience the Law had its end, and an higher proof of its Divinity than it would have had if all men had obeyed it: None can now doubt that the Law came from Heaven, from the Father's bosom, when the Son of God who came from thence, did subject himself, and obey it. Never was such a seal set to the Law as here; never did such a person as he obey it. Here the Lord did magnifie his Law, and make it honourable, and that after a long and dark eclipse put upon it by the sins of a World. Here the *Antinomian*, who opposes the Law, might satisfie himself: The Law doth not condemn believers, but it is and must be a Rule. Our Saviour's whole life was a proof of it, and Commentary upon it; and our lives should imitate his, we should tread in his steps, and walk as he walked; in both an homage is done to the Law. The Minatory part of the Law denounced a death and a curse against the transgressor. It's true, here God acted by Preroga-

tive,

tive, he relaxed the rigor and letter of the Law, that the death and curse might not fall upon the sinner himself; but was the threatning totally neglected? was sin altogether unpunished? No, our sins were punished in our Sponsor Jesus Christ. It's true, *Socinus* will not admit this; *Quas vos dicitis Christi pœnas, non vere & proprie sunt pœnæ*; Christs sufferings, however we call them, were not such as were properly and truly penal. He would not have them properly penal, lest they should be properly satisfactory. But I answer, Where sin is not the impulsive cause, there sufferings are not penal. Sin is the foundation of punishment; there cannot be *pœna sine fundamento*; a punishment without a *why* or a *wherefore*, is a punishment for nothing, that is, no punishment. But in Christs sufferings there wanted not an impulsive, our sins were laid upon him, *Isa.* 53. 6. they were condemned in his flesh, *Rom.* 8. 3. he bore them in his body, 1 *Pet.* 2. 24. he was wounded and bruised for them, *Isa.* 53. 5. His sufferings were for sin, and therefore penal. Where meer Soveraignty inflicts, there sufferings are not penal. What is penal is from Justice, not Power. What is from Power is meer suffering, not punishment. But our Saviours sufferings were inflicted by Justice. Indeed the relaxation of the Law, the introduction of a Sponsor, were acts of Prerogative and Supreme Power; but the inflicting of sufferings upon our Sponsor, the punishing of our sins in him, were acts of Rectoral Justice. Jesus Christ was set forth to be a propitiation, εἰς ἔνδειξιν δικαιοσύνης, *Rom.* 3. 25, to declare, not the Dominion, but Justice of God. His sufferings were inflicted by Justice, and therefore penal. But if they were penal, might they not have been somewhat less

Chap. 7.

De Servat. pars 3. c. 4.

than

Chap. 7. than a death and a curse? No, he bore both; God had a respect to his threatning: his sufferings were, as much as might be, to comply with the terms of the Law. Though the threatning was not executed in a strict rigorous manner in the first debtor, yet in an equitable way it was in a sort executed in the Sponsor; he did undergo the essentials of punishment, though not the accidentals. Thus the truth of both parts of the Law was manifested in our Saviour.

Moreover the truth of all the types and shadows was set forth in our Saviour, who was the body and substance of them all: there was in him somewhat that did symbolize with them, and somewhat that did infinitely transcend them. *Manna* came down from Heaven, and so did Christ; but from the highest Heaven, the place of Gods glorious presence, to give, not a temporal life, but a spiritual, an eternal one; not to one Nation only, but to a world: *Ex hoc pane cœli sancti reficiuntur & Angeli*, With this bread of Heaven Saints and Angels are refreshed, as an Ancient speaks. The Rock smitten by *Moses*'s Rod, supplied the *Israelites*; and Christ smitten by the curse of the Law, supplies the Church, not with earthly water, but with heavenly, with rivers of living graces and comforts; following believers not for a time, but indeficiently, and for ever. Hence the *Jewish Rabbins* say, that the turning the Rock into water, was the turning the property of Judgment into the property of Mercy. All Mercies issue out from this spiritual Rock. The brazen Serpent was lifted up upon a Pole, and Christ was lifted up upon the Cross; that healed the wounds made by the outward Ser-

pents

pents in the body, and he heals the wounds made by sin in the conscience. The corporal cure came by the eye, by looking to the brazen Serpent; the spiritual one comes by faith, by looking to our Saviour for salvation. God dwelt in the Tabernacle and Temple, and in Christ he dwelt in the flesh; not in types and symbols, but really and hypostatically; not for a time, but for ever. Christ is the true Tabernacle and Temple, who hath all the holy things in him. Here's the *Shecinah*, the Divine Majesty appearing in our nature. Here's the Ark, where the Tables of the Law, broken by men, are kept inviolate. Here's the Mercy-seat, or Propitiatory, which covers our sins, and from whence God communes with us in words of grace. Here's the vail, the flesh of Christ, which hid his Deity, and through which there is a way into Heaven it self. Here are the holy Lamps, the Spirit of Wisdom and Grace derived from our Saviour. Here's the Altar of Burnt-offering, the Deity of Christ sanctified his Humanity to be a sufficient sacrifice for a World: And the Altar of Incense, the odours of his Merit perfume all our services, and render them acceptable unto God. Almost every thing did breathe forth Christ, and speak to his Honour. He was, in one, all the Sacrifices, and more than all of them. Sacrifices began with the first promise of the Messiah, *The seed of the woman shall break the Serpents head*, Gen. 3. 15: and after almost 4000 years standing, they ended in his death: a singular respect they had to him, and a full complement in his perfect Sacrifice. *Adam* and the ancient Patriarchs (as the learned *Franzius* observes) used at the sacrifices to speak of the Messiah and

Chap. 7.

De Sacrif. Disp. 4.

his

Chap. 7. his ſufferings: theſe being the ſcope and ultimate mark of all the ſacrifices, were not altogether unknown to them: A hint of them we have in that firſt promiſe of the Meſſiah, the ſeed of the woman, *Gen.* 3. 15, who was to ſuffer a bruiſe in his heel, his human nature, that the Serpents, that is, Satans head might be broken. Thoſe Ancients knowing ſomething of Chriſts ſufferings, though imperfectly, and at a diſtance, did in all probability at their ſacrifices ſpeak of them. The believing *Jews* did not hang upon the ſhadow, the outward ſacrifices only, but look at Chriſt the ſubſtance and marrow of them; elſe they did, as it ſeems, worſhip God in their ſacrifices in an ignorant manner, without knowing the ſpiritual meaning of them: nay, elſe they offered them up in a miſtake, in the belief of that falſe impoſſible thing, that the blood of Bulls and Goats could take away ſin: They knew that there was no remiſſion without expiation; they knew, that moral guilt did as much, nay more require it, than ceremonial; and if they knew nothing of an Expiating Meſſiah, they ſought no further for the expiation of moral guilt, than the blood of bulls and goats. Now touching the Sacrifices, two things are to be noted:

The one is this, there is ſomewhat in Chriſt which anſwers to the Expiatory Sacrifices. The ſacrifice was to be perfect and without blemiſh, that it might be accepted; the blind, or broken, or maimed, or corrupted thing, was not to be offered up to God: anſwerably, the human nature of Chriſt, which was the great Sacrifice, was without ſpot or guile; it was formed by the Holy Spirit, and breathed out nothing but

ſanctity, that it might be a pure offering unto God. Chap. 7.
Had there been any blemiſh in it, it could not have been united to the Perſon of the Word, nor offered up as a ſacrifice to God for us. The Sacrifice, pure in it ſelf, was ſubſtituted in the room of ſinful defective men; there was ψυχὴ ἀντὶ ψυχῆς, the life of a Beaſt inſtead of that of a Man. Sutably, Chriſt the meek, patient, immaculate Lamb of God, ſtood in our room; he died for us, he gave his life a ranſom ἀντὶ πολλῶν, inſtead of many, *Mat.* 20. 28. His Perſon was put in the room of ours, and his ſufferings too in the room of ours. Had he not ſtood in our ſtead, he could not have been capable either to bear the ſtroke of penal ſufferings, or to free us from the ſame; not to bear penal ſufferings, he being nothing but meer innocency in himſelf; nor to free us from them, he being in no conjunction with us. The ſacrifice being put in the ſinners room, had ſin imputed to it; they were to lay their hands upon the head of it, *Lev.* 1. 4: a confeſſion of ſins was made over the Scape-goat, *Lev.* 16. 21; their ſins were in a ſort transferred upon the ſacrifice, that it might bear them away. Thus it was with Chriſt, *he was made ſin for us*, 2 Cor. 5. 21. *The Lord laid on him the iniquities of us all*, Iſa. 53. 6. Our guilt, as it was *fundamentum pœnæ*, was imputed to him ſo far, as to render his ſufferings penal; and, as an Ancient hath it, he was *delictorum ſuſceptor, non commiſſor*; having no guilt of his own, he ſtood under ours, in order to a glorious expiation and abolition of it in his death and ſatiſfaction. Sin being charged upon the ſacrifice, there was *deſtructio rei oblatæ*, a deſtroying of the thing offered: ſo it was with Chriſt, when our ſins were

Chap. 7. laid upon him; with the Corn he was bruised, with the Wine and Oyl poured out, with the Lamb slain and roasted in the fire of Gods wrath, and with the Scape-goat driven into the wilderness of desertion, crying out, *My God, my God, why hast thou forsaken me?* His sufferings were very many and great for us. The sacrifice being slain, its blood did expiate sin, an atonement was made, remission ensued upon it: Thus Christ dying on the cross, his blood was expiatory, our fault was compensated, Justice was satisfied, wrath was averted, and God appeased and reconciled towards us. In these things appears a fair analogy between those ancient sacrifices, and Christ the great Sacrifice.

The other is this: There is that in Christ which infinitely transcends all the legal sacrifices. In the sacrifice there was only a brute in perfection, but in Christ there was an human nature in perfection; an human nature which had the Spirit above measure, and was as full of grace as the capacity of a creature could hold: there was in his humanity such a beauty and unmatchable perfection of grace, as far surpassed the united and accumulated excellencies of all the Angels in Heaven. The sacrifice stood and suffered in the room of offenders by constraint and compulsion, it was bound with cords to the horns of the Altar: but Christ stood and suffered in our room by choice and voluntary sponsion; his soul was not snatched away, but poured out; his life was not meerly taken away, but laid down; he was under no constraint but that of his own compassion; he was tied with no cords but those of his own love. In the private sacrifice some particular sin was charged

upon

upon it; in the publick one, the sins of the *Jewish* Nation were charged upon it: But upon Christ were laid the sins of a World, sins of vast distances, as far remote in place as the quarters of the earth, and in time, as the morning and evening of the world, met all together upon him. In the sacrifice there was a meer simple death, and the blood was but the blood of a brute: but Christs death was not a meer simple one, but a death with a sting and a curse in it; a death with as much wrath in it, as was due to the sin of a world; nor was his blood the blood of a brute, but the blood of a man, nay of God himself: and what manner of Sacrifice was this! how compensative for sin! how satisfactory to Justice! how aversive of wrath! how impetrative of all good! In every respect it was infinitely valuable and sufficient. The Sacrifice *suo modo* did expiate sin, it took away civil guilt, by freeing the offender from that temporal death which in the strict sanction of the Law was due to him. It took away ceremonial guilt, by freeing him from those legal impurities which excluded him from the publick Worship; hence the Apostle saith, That the *blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, did sanctifie to the purifying of the flesh*, Heb. 9. 13. Thus far went the sacrifice, but it could go no further: the moral guilt was still unremoved, Justice was still unsatisfied, the wrath to come was still unaverted, God as yet was unreconciled; there was somewhat done to the flesh, nothing to the conscience; somewhat in *foro soli*, in the Jewish Judicature, nothing in *foro poli*, in the Court of Heaven, to give a full satisfaction to Divine Justice. Hence the Apostle saith, that those sacrifices, though often repeated,

Chap. 7.

Chap. 7. could not make the comers thereunto perfect, *Hebr.* 10. 1. The blood of bulls and goats could not take away ſin, *v.* 4. Still there was a conſcience of ſin, and a remembrance of it every year, *v.* 2, 3. Hence God reprobated all thoſe ſacrifices, and would have none of them; they were not rejected for the hypocriſie of the offerer, as they were *Iſa.* 1. 12, 13; nor comparatively as being in the outward work leſs than mercy, *Hoſ.* 6. 6: But they were rejected as not able to do the great work, to expiate ſin; they were to vaniſh as Clouds before the Sun, as Types before the ſubſtance. But when Chriſt gave himſelf an offering and a ſacrifice to God for a ſweet-ſmelling ſavour, *Epheſ.* 5. 2, there was a penal, total expiation of ſin; not the fleſh but the Conſcience was purged, not ceremonial, but Moral guilt was done away. Thus the Apoſtle, comparing his Sacrifice with the legal ones, ſaith, *The blood of Chriſt, who through the eternal ſpirit offered up himſelf without ſpot to God, ſhall purge your conſcience from dead works to ſerve the living God,* Heb. 9. 14. *Emphatica omnia, & totidem pene cauſæ, quot verba, æternæ* λυτρώσεως *per Chriſtum partæ,* ſaith the worthy *Paræus*; all things in the Text are Emphatical, and there are almoſt as many cauſes, as words, of the eternal redemption obtained by Chriſt. He offered, not as the *Gentiles* to Devils, but to God; he offered, not as the Prieſt under that Law, a Sacrifice diſtinct from himſelf, but he offered himſelf: the thing offered and the Prieſt, beyond all parallel, were one and the ſame. He offered, not as the deceiver, a corrupt thing, *Mal.* 1. 14; but his pure and innocent ſelf, in whom there was no ſpot or blemiſh. He offered up himſelf, not meerly through an human ſpi-

rit,

rit, but through a Divine Eternal one; through his Chap. 7.
Divinity, which aſpired an eternal vigor and fragrancy into his Sacrifice, ſo that it needed not, as the legal ones, any reiteration: *for*, as the Apoſtle hath it, *he hath by one offering perfected for ever them that are ſanctified*, Heb. 10. 14. This is that great Sacrifice, more than all other ſacrifices, which ſatisfied Juſtice, expiated moral guilt, averted the wrath of Heaven, and procured an eternal redemption for us.

Further, Chriſt was not only the ſubſtance of the ſacrifices, but of the High-Prieſts alſo. He hath the true holy garments, the graces of the Spirit: the true *Urim* and *Thummim*, lights and perfections. His girdle is Truth, his golden bells pure Doctrine, his anointing the Spirit and Power. He entred not with the blood of Goats and Calves into the Holy of Holies here below, but with his own blood into Heaven, there to appear in the preſence of God, and bear the names of his people upon his heart. He is an High-Prieſt above all high-prieſts; not a meer man, but God, whoſe Deity poured out an infinite virtue upon his Sacrifice. He was not made an High-Prieſt only, but made ſuch by an oath; *The Lord ſware, Thou art a Prieſt for ever after the order of Melchizedeck*, Hebr. 7. 21. The *Aaronical* Prieſthood was temporary and of leſs moment, but Chriſts was unchangeable and of far greater moment; hence God pawned his Holineſs, Life, Being it ſelf, to make it immutable for ever. Other high-prieſts died as men; but Chriſt, though he died as a Sacrifice, yet as an High-Prieſt he lives for ever: hence the Apoſtle ſaith, That *he was a Prieſt after the power of an endleſs life*, Heb. 7. 16. His Deity made him an everliving Prieſt, and tranſfuſed

Chap. 7.

fuſed an endleſs life of merit into his Sacrifice. *He is conſecrated for evermore*, Heb. 7. 28. He is a perfect Prieſt, the efficacy of his Sacrifice is perpetual: the holy Unction on his head is indeficient, and ever running down upon believers. This is the great High-Prieſt, the ſubſtance of all thoſe under the Law.

Laſtly: The truth of Gods Worſhip is ſet forth in and by Chriſt. Though the truth and ſincerity of Worſhip were required under the Law; though external Worſhip as well as internal, be due under the Goſpel; yet the truth of Worſhip was never ſo excellently ſet forth, as it is in and by Chriſt. This appears in three or four things.

1. The matter of Worſhip is now more free and pure than it was; the clog of Ceremonies and ritual obſervances, is now removed. Under the Law there was abundance of Carnal Ordinances, a great number of Sacrifices, Circumciſions, Waſhings, Purifyings, Fringes, Feſtivals, Travels to the Temple, and diſtinctions of meats; but in and by Chriſt the yoke is broken, the carnal Ordinances ceaſe, and all is turned into ſpirituality. Our Sacrifice is to preſent and conſecrate our ſelves to God, which is a ſervice highly reaſonable, and indeed no other than the right poſture of the ſoul towards him. Our Circumciſion is in the ſpirit, and a cutting off the corrupt fleſh of it. Our Waſhing is that of Regeneration and Reformation. Our Purifying is that of Faith, which purifies the heart by the Blood and Spirit of Chriſt apprehended by it. Our Fringes are no outward ones, thoſe being ſupplied by the Law in the heart. Chriſt is our Paſſover; the Holy Spirit poured out, our *Pentecoſt*. Our Feaſt is τὰ δέοντα πράσσειν, to do our duty, as one ſaith,

saith: To delight in works of Virtue, as another hath it. There is now no tye to this or that place: *Omnis locus viro bono templum*, Every place is a Temple to a good man; Every-where we may lift up holy hands to God. Nor any distinctions of meat; *To the pure all things are pure.* The *Levitical* uncleanness in beasts, did shadow out the moral uncleanness in men: *Quod Judæi vitabant in pecore, id nos vitare oportet in more*; What the *Jews* avoided in the beast, that we are to avoid in our conversation. If there be no discretion of things in us, the beast doth not part the hoof; if no heavenly rumination, it doth not chew the cud. An idle person is a fish without fins or scales, seldom in motion. An earthly man is a creeping thing, that goes upon his belly, and feeds on dust. Thus in and by Christ Religion is refined, the load of carnal and ritual observations is cast off, and Worship is brought forth in its pure and spiritual glory.

Chap. 7.

2. The mode of Worship is excellently set forth in the Gospel. God, who is a Spirit, must be served as becomes him, in spirit and truth: There must be a lowliness and humility of mind, a reverence and godly fear, an elevation and devotional ascension of the soul to God, a filial love and obedience to his command, a single eye, a pure intention at his glory, a divine fervour and freedom of spirit in the work, a faith in the great Mediator for acceptance, a waiting and holy expectancy upon God, that he would bless his own Ordinance, and irradiate the duty with the light of his countenance. It's true, this mode of Worship was known under the Old Testament; but it was never so illustriously set forth

Chap. 7. as by our Saviour Jesus Christ. As a Painter, saith *Theophylact*, doth not destroy the old lineaments, but only make them more glorious and beautiful; so did Christ about the Law, by his pure discoveries he put a gloss and glory upon the Divine Worship.

3. The help to Worship is communicated in and by Jesus Christ. The Holy Spirit, which first new-frames the heart for pure spiritual Worship, and then stirs up and actuates the holy Graces in it, is more largely afforded under the Gospel than ever it was before. Under the Law there were some dews and droppings of it in the *Jewish* Church; but under the Gospel it is poured out upon all flesh. It was a *Judaical* axiom, *The Divine Majesty dwells in none without the Land of Israel.* But after Jesus Christ had by his sweet-smelling Sacrifice purchased the Spirit, and in the glory of his Merits had ascended into Heaven, he shed forth the Spirit in a rich and abundant measure upon all sorts of men, *Jews* and *Gentiles:* Into what place soever the Gospel comes, there the Spirit is at work to frame new creatures, and set them in motion, that God may be served, *not in the oldness of the letter, but in the newness of the spirit*; that his Worship under the gales and sweet influences of the Spirit may come forth, as it ought, in its life and pure spirituality.

4. The great motive to Worship, the reward of eternal life, was never so manifested as it was by Jesus Christ. It's true, holy men of old had some glimmerings of it; *Abraham* sought after an heavenly Country; *Jacob* waited for Gods salvation; *Moses* had respect to the recompence of Reward; *Job* speaks of seeing God in his flesh; the believing-*Jews* could

could see eternal things in temporal, and measure Heaven by an Astrolabe of Earth. In their *Ikkarim*, in the Articles of their Creed, there is one touching the Resurrection of the dead. Those Ancients had some obscure knowledg of life eternal: but in and by Christ it is set forth plainly and clearly, in lively and orient colours. Heaven, as it were, opens it self, and in pure discoveries comes down and approaches near unto our faith. It is now plain that the true worshippers shall ever be with the Lord, shall see him and be like him; shall enter into his joy, and be swallowed up there; shall have a Crown of life, a weight of glory, and that to all eternity. All this is as clear as if it were writ with a Sun-beam: Hence the Apostle saith, That *Christ brought life and immortality to light*, 2 Tim. 1. 10: and again, That before, *the way into the holiest of all was not made manifest*, Heb. 9. 8; that is, That light or manifestation of this Reward which was under the Law, was as none at all in comparison of the pure and great discovery of it which is under the Gospel. The servants of God need not say, What shall we have? The Reward is before them, the Celestial Paradise is in plain view, to attract their hearts into the holy ways which lead thither.

Chap. 7.

In this display of Truth, we have a notable proof of the truth of our Religion. Admirable are the harmonies and compliances between the two Testaments; the Substance, though but one, corresponds to the Types and Shadows, though very many. The Messiah in the flesh, notwithstanding the vast distance in time, fully answers to the Messiah in Promises and Predictions. All things concur and conspire together

Chap. 7. to evidence the truth of our Religion. It was the observation of some of the ancient Fathers, That there is *umbra in lege, imago in Evangelio, veritas in cœlo*, a shadow in the Law, an image in the Gospel, the Truth in Heaven. Hence we may thus conclude, That Religion, which was in the Law in shadow, in a darker representation; which is in the Gospel in the image, in a more lively representation; and which leads to Heaven, where is perfection of light, and eternal life in the thing it self; That Religion must needs be true. Or we may go higher than the *Mosaical* Law, and conclude thus: That Religion which in the morning of the World, immediately after the fall of man, appeared in the first Promise of the Messiah; which afterwards appeared in types and more Promises; which after these, shone out illustriously in Jesus Christ; which at last introduces into the perfect day in Heaven; That must needs be true. The succession and harmony which is in these things, tell us, that infinite wisdom did order and dispose the same. Now after the Evangelical light is clearly revealed to us, *what manner of persons ought we to be?* How thankful should we be that we live in the shining days of the Son of man? The *Pagans* are in gross darkness, but we have the Divine light shining round about us. The *Jews* had some dawnings and strictures of light; but we have the Sun, the full Globe of light: We need not now grope in the dark after happiness, Christ the true light is come, the glory of the Lord is risen upon us in the pure light of the Gospel. How should we believe and adhere to the Promises! God hath performed the great Promise of the Messiah, and it is not imaginable that he should

ſhould fail in the other, which are but appendants to that great Promiſe. The Promiſes now have a double ſeal, Gods Veracity, and Chriſts Blood; and in all reaſon we ſhould ſeal them up by our faith; not to do ſo, is practically to ſay, that God may lye, or Chriſts Merits fail. In what truth and obedience ſhould we walk! No luſt ſhould now be indulged, no duty ſhould now be baulked. Every holy beam muſt be welcome, as coming from Heaven to guide us thither. Every Command of God muſt be precious, as being the Counterpane of his heart, and proved to be ſuch by the obedience of his own Son in the fleſh. Now to walk in darkneſs, is to reproach the holy light which ſhines round about us. To be falſe to God who is ſo true to us, is no leſs than horrible ingratitude to him, and in the end will prove utter ruine to our ſouls; it being utterly impoſſible for us, while we are falſe to him, to be true to our ſelves or our own happineſs. How ſpiritual ſhould we be in worſhip! With what holy fear, faith, zeal, devotion, ſhould we ſerve him! Our ſpirits ſhould be conſecrated and offered up to God; our duties ſhould have warmth and life from the inward parts; the infinite Spirit muſt not be mocked with a ſhell, a meer body of Worſhip. Jeſus Chriſt the Subſtance being come, we muſt not reſt in the ſhadows and rituals of Religion. God is real in promiſes, and we ſhould be ſo in ſervices. He will give us the beſt Reward, even Heaven it ſelf; and we ſhould give him the beſt we have, even our hearts, that he may dwell there till he take us up into the bleſſed Region, to dwell with him in glory; in ſo doing we ſhall at once be true to him, and to our own happineſs.

Chap. 8.

CHAP. VIII.

Gods Providence asserted from Scripture, Philosophy, and Reason. It hath a double act, Conservative, and Ordinative; both are manifested in Christ. It was over Christ, over his Genealogy, Birth, Life, Death. Over the fruit of his Satisfaction, in raising up a Church. It aimed at a Church; directed the means, and added the blessing. That Opinion, That Christ might have died, and yet there might have been no Church, is false. All other Providences reduced to those over Christ and the Church. Epicurus's *Objection against Providence answered. Providence over free acts of men asserted, and yet Liberty not destroyed. The Objections touching the Afflictions of good men, and the event of Sin, solved. The Entity in sinful actions distinct from the Anomy: the Order from the Ataxy.*

HAVING spoken of the Divine Attributes, I now proceed to speak of *Providence*, which in a special manner directed this great Dispensation, God manifest in the flesh; in which, as we have seen, the Attributes of God do eminently appear. Providence is more than *Previdence*; πρόνοια is not nude Prescience; it is, as a learned man speaks, *Præcognitio cum curâ*, a Precognition with care. It is the Divine Reason of the Supreme Lord, which disposes of all things; it is that act of God whereby he doth in eternity pre-ordain, and in time direct every thing to the great end of all, his own glory. The Scripture doth very fully set forth this: *Of him, and through*

through him, and to him are all things, Rom. 11. 36: Of him as the Author, through him as the Conservator and Director, and to him as the ultimate End, are all things. *He giveth life, and breath, and all things*, Acts 17. 25. *In him we live, and move, and have our being*, ver. 28. The original, the continuance, the guidance of all is from him. As a mighty Monarch *he doth whatsoever he pleaseth in heaven and in earth*. Psal. 135. 6, *He doth according to his will in the army of heaven, and among the inhabitants of the earth. None can stay his hand, or say unto him, What dost thou?* Dan. 4. 35. All places are within his dominion, all creatures are under his government: *Known unto him are all his works*, ἀπ' αἰῶνος, *from eternity*, Acts 15. 18. *He worketh all things after the counsel of his own will*, Eph. 1. 11. That the things in time may answer and go true to the counsels in eternity, Providence works and watches over every thing; Angels are not above, nor Worms below the care of it. It reaches to the great Image of Earthly Monarchy, *Dan.* 2. It humbles it self to hairs and sparrows, *Mat.* 10. 29, 30. Natural Agents, though determined *ad unum*, cannot act without the concurrence of it. Free Agents, though upon the wings of liberty, cannot flye out of its dominions. Meer Contingents, as the Lot, are ascertain'd by it. In every thing it sits at the stern, and moderates the event.

The Philosophers do, at least in some sort, own a Providence. Thus *Theophrast*, θεία γὰρ πάντων ἀρχὴ, δι' ἧς ἅπαντα καὶ ἔστι καὶ διαμένει; There is a Divine Principle, by which all things both are, and continue to be. Thus *Aristotle*, *What the Governour is in the Ship, the Driver in the Chariot, the Master in the Dance, the Law in*

Chap. 8.

in the City, the Leader in the Army, that is God in the World. Thus *Tully* argues; *God is the most excellent being, and therefore must needs be Governour of the World.* *Plato's* Idea's existing in the mind of God, were, as is thought, no other than his Decrees. The Fate of the *Stoicks*, is by some taken for nothing else but the Providence of God. Hence the *Epicureans*, who denied Providence, in contempt called it, *Anum fatidicam Stoicorum*, the *Stoicks* foretelling old woman. There was excellent Divinity in the ancient Fable, That Πρόνοια, or Providence, was Midwife to *Latona*, that is, Nature. The Creature, though never so pregnant with power, brings forth just nothing without it. *Plotinus* disputes, That the Providence of God reaches to the lowest things. The Flowers have their beauty from an incommutable form; the sensible World comes from that intelligible one which is with God.

Aust. de Civ. l. 10. c. 14.

Reason evinces this Truth. A World without a Providence is a very great absurdity: in such a case how should God be God? May he be an infinite Mind, and without forecast? or a pure Act, and do nothing at all among his creatures? May he be every-where present, and no-where profitable? Or fill all things, and signifie nothing? May he be an intelligent Agent, and without an End? Or the Great *Alpha*, and forget that he is *Omega*? May he be Creator of all, and yet no Provisor? Or Almighty, and yet not reign over his own World? May he be infinitely Wise and Good, and yet neglect himself and his Creatures, his own glory and their good? Is it imaginable that such an One as he should frame a World out of nothing, and set it in delicate Order, meerly

Si est Deus, utique Providens est ut Deus, nec aliter ei potest divinitas attribui nisi & præterita teneat, & præsentia sciat, & futura prospiciat. *Lact. de Irâ.*

meerly for Fortune to ſport it ſelf in, or to ſhuffle down into confuſion? And how then could the World be a World? Or how could it ſtand in order, or its parts hang together by links of amity? Without the hand and touch of Providence, Nature would jangle and be out of tune: without its glue and virtue, the whole ſyſtem would unframe and fall aſunder in a moment. If God, ſaith *Bradwardine*, ſhould ceaſe to be, there could be nothing paſt or future, true or falſe, poſſible or impoſſible, neceſſary or contingent: ſo neceſſary is He. I may ſay, If God ſhould ceaſe to work, there could be nothing in all the world but perfect nullity. So neceſſary is his Providence.

Chap. 8.

De Causa Dei, l. 1. c. 14.

There are two great acts of Providence; the one is Conſervative, which upholds all: The other Ordinative, which directs and diſpoſes of all. Both are eminently ſet forth in Jeſus Chriſt.

The firſt act of Providence is Conſervative, and upholds all; the Creature cannot preſerve and immortalize it ſelf, for then it would be a Self-ſubſiſtence, and a God to it ſelf: it ſtands *juxta non eſſe*, at the brink of nullity; and unleſs that Divine Power which brought it from thence into being, hold it up there, it naturally returns and falls back into Nothing as its Center. Preſervation is an influx of Being; and none but the Supreme Being, which is its own original, can afford ſuch a thing. It is a continued Creation, and none but he who gives *eſſe primo*, the firſt being to a creature, can give *eſſe porro*, the ſecond or protracted being to it. Should he withdraw his influence, or ceaſe *continuo facere*, ſtill to go on preſerving and new-making, as it were, his Creature, it

Chap. 8. it would vaniſh into nothing; no creature could begin where he left, or carry on the work. Should all the Angels in Heaven try and put out all their ſtrength, to guard and keep up in being the leaſt particle of matter, and that but for one moment only, they could do nothing, they could not be Creators at ſecond hand, I mean in point of Preſervation. The Earth, being the Center of the World, ſeems to ſtand faſt, and yet without Providence it would waver into nothing. The Sea is a vaſt ſpreading Element; and yet were it not in the hand of Providence, it would contract it ſelf into nothing. The Heavens are ſtrong bodies, and yet all thoſe glorious Arches, unleſs kept in repair by Providence, would fall and totter down. The Angels are immortal Spirits, and yet their immortality is a donative and a continual ſpiration from the Father of ſpirits; the knot of their perpetuity is Providence, and without it they would break and diſſolve into nothing. Providence, we ſee, contains and preſerves all things: a great truth this is, but it was never ſo manifeſted as in Jeſus Chriſt. If ever any creature might preſerve it ſelf, one would think that the higheſt, nobleſt of all ſhould do ſo; his human nature was lifted above the top of the Creation, above the higheſt Angel: It was, which never any Creature was before, aſſumed into the Perſon of God; yet it had no ſubſiſtence of its own, it did not preſerve it ſelf; it was held by that Deity which it did cohabit with in the Perſon of the Word: ſtill it was a Creature; it could not, like the Deity, ſpread it ſelf over the World: it was not a ſelf-ſubſiſtent or independent upon its Creator. Here we plainly ſee, that no creature, no not the higheſt, can ſupport it

it ſelf in being without Providence. *Ellhardus Lubinus*, in his Book *De Cauſa Mali*, hath drawn a very ingenious Scheme to ſhew the dependence of the Creature upon God; he ſets the *ſummum Ens* uppermoſt, under it the ſcale of Creatures in their order, firſt Angels, then Men, then Beaſts, then Vegetables, then meer being, under all *imum nihil*. As far as the *ſummum Ens* draws any thing *ex imo nihilo*, out of meer nothing, ſo far it aſcends the ſcale into being, or life, or ſenſe, or reaſon, or Angelical perfection: As ſoon as he leaves it, it ſinks down into the *imum nihil*, into nothing. This doth in a very lively manner ſet forth the dependence of the creature upon its Maker; but it was never ſo fully ſet forth as in Jeſus Chriſt: His human nature, though above the whole ſcale of creatures, is ſupported by the Deity: No creature now may preſume that it can be a ſelf-ſubſiſtent, or ſtand upon its own bottom; all muſt confeſs a Providence ſupporting and bearing of them up in being.

Chap. 8.

The ſecond act of Providence is Ordinative, it directs and governs all: God ſteers the ſhip of the World, and all the paſſengers in it: He orders the great Houſe, and all the Families of creatures in it. Providence turns every wheel in nature; and when there is a wheel within a wheel, intricacy and ſeeming croſsneſs of motion; yet there is an eye in the wheel, a wiſe Providence which preſerves order in confuſions. All things are directed by congruous means to their proper end. There are millions of creatures which know not what an end is; but Providence conducts them thither. Millions of Events are caſual as to us; but there is a certainty in Providence.

Chap. 8. dence. Millions of acts are free as to us, yet Providence hath a soveraignty over them. In all things God is *Alpha* and *Omega*, the first Mover, and the last End; the wise Disposer and sure Moderator of every thing for his own glory. This great Truth is excellently set forth in Christ. Three things will make this evident.

1. There was a signal Providence over Christ.

2. There was a great Providence over the fruit of his Satisfaction, in raising up a Church.

3. All other Providences may be reduced to the other two.

1. There was a signal Providence over Christ. Gods eye and heart were upon the Temple, which was but a type; how much more intent must they be upon Christ who is the substance? Providence all-along had an eye upon him: It watched over his Genealogy; a deluge swept away the corrupt World, but *Noah* must have an Ark; the true *Noah*, the Messiah, who is our rest and comfort, was to come from him. *Abraham*'s body, and *Sarah*'s womb, were both dead; yet there must be an *Isaac*, that the true *Isaac*, the joy of the Father, may come in the flesh from him. *Isaac* was in a sort offered up, that he might be a type of Christ; but not sacrificed and actually slain, that Christ might come from him. *Judah* and *Tamar* commit incest, yet Providence is not at a stand; no Medium is too hard for it; even this way came the Holy One into the flesh. *Ruth* must leave her Countrey, and be married to *Boaz*, that *David*, and afterwards Christ, the true *David*, whose Kingdom was to be perpetual, might come from thence. The whole Scripture aims at Christ; but the

the Book of *Ruth* seems to be penned on purpose to shew forth his Genealogy. The Tribe of *Judah* was carried to *Babylon*; the Family of *David* was brought into a very low mean condition: but *Judah* must return again, the withered stem of *David* must bud and bring forth the Messiah, and that when it was in the lowest ebb. The Lamp of *David* was almost quite extinct; but at the coming of the Messiah it was turned into a glorious Sun, which should reign for ever. When Christ was to come, Providence took order that it should be in due circumstances; a long train of types and sacrifices, such as filled many ages, passed before his appearance. There was *Gallicinium Prophetarum*, the Cock-crowing of the Prophets, before the rising of this Sun. *John Baptist* came a little before, to prepare the way of the Lord by Sermons of Repentance. At last he came in the fulness of time, in the præ-appointed hour. When the Gentiles were desperately corrupted, when the *Jews* were horribly degenerate, then he came to heal the world. He was born in the right place. *Augustus*'s Tax calls up *Joseph* and *Mary* to *Bethlehem*, the House of Bread, that there our Saviour, the true Bread from Heaven, might be born. He being God and Man in one person, Providence took order, that all along there should be an appearance of Majesty and Meanness: At his birth there was a Star directing to him, wise men worshipping him, an Host of Angels congratulating the good tydings; yet himself an Infant, wrapped in poor clouts, and laid in a Manger. In his life he cast out Devils, yet was tempted; he healed infirmities, yet was weary. The glory of Mysteries and Miracles brake forth from him, yet he was in the fa-

Chap. 8.

Chap. 8. ſhion and frailty of a man. The Officers a little before his death, went backward and fell to the ground; yet he was apprehended: He was crucified through weakneſs, but liveth by the power of God. He hung upon a Croſs, but even there triumphed over all the powers of darkneſs. All which ſuits to God in the fleſh. Nothing more ſublime than God, nothing more vile than Fleſh. Accordingly in our Saviour there appeared a mixture of glory and weakneſs. To add but one thing more; Providence would have the righteouſneſs of his life, and the ſufferings of his death, to be ſuch as might be a full and ample Satiſfaction for the ſin of the world; and ſo it was. The righteouſneſs of his life highly honoured the rule of the Law; the ſufferings of his death were accommodated, as much as could be, to the curſe of the Law. Here the two great things, in which the Law hath as high a completure as could poſſibly be in a Sponſor on our behalf, that is, fulfilling the righteouſneſs, and bearing the curſe of the Law, were both eminently compriſed. Here the two great Attributes of God which called for a Satisfaction, that is, his Holineſs, which perfectly hates ſin; and his Juſtice, which puniſheth it; were both gratified to the full. This Satisfaction, as obediential, pleaſed Gods Holineſs; as penal, ſatisfied his Juſtice; in both there was ὀσμὴ εὐωδίας, a ſweet-ſmelling ſavour unto God. He was, at leaſt, as highly, if not more, pleaſed in it, as he was diſpleaſed at the ſin of a world. Thus there was, as Providence would have it, a very full and juſt compenſation for ſin, and withal a redundancy of Merit to procure all good things for us.

2. There

2. There was a great Providence over the fruit of his Satisfaction, in raising up a Church to God. The Son of God assuming our nature, and in it making so glorious a satisfaction for us, Providence would not, I may say (without disparagement to its own perfection) could not, suffer so great a thing to be vain, or to no purpose; no, it therein aimed at a Church: Two things will make this appear.

Chap. 8.

The one is the Promises of God. He did not only say, That Christ should *be a light to the Gentiles, and his salvation to the ends of the earth*, Isa. 49. 6; but in express terms, That *he should see his seed*, Isa. 53. 10: Which Promise having no other condition but his death only, did thereby become absolute; it was as sure as the Truth of God could make it, that there should be a seed, a progeny of believers: And for the continuance of this seed successively, remarkable is that promise ינון שמו, *filiabitur, nomen ejus*, *His name shall be sonned*, or childed, *from generation to generation*, Psal. 72. 17: There shall from time to time be a company of believers coming forth as the genuine off-spring of Christ. Thus run the Promises; and if God take care of any thing, he will take care to be true. If Providence (which without an aim is not it self) aim at any thing in all the world, it will aim at the performance of the Promises; the keeping of Gods word being more precious to him than the preserving of a World.

The other thing to clear this point, is the End of Christs death, which is signally set down in Scripture. *Christ loved his church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water by the word*, Eph. 5. 25, 26. *He gave himself for us*,

that

Chap. 8.

that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works, Tit. 2. 14. *He died that he might gather together in one the children of God that were scattered abroad,* John 11. 52. Here the end of his death is plainly expressed; and if Providence did not aim at the same thing, how should the wills of God and Christ stand in harmony, whilst Providence neglects what Christ designs? Or how should Christ, after so vast an expence as his own blood, ever arrive at the intended end? To arrive at that by Providence, which Providence never aimed at, was impossible: to hit it by chance, was uncertain, and infinitely below such an Agent as Christ, and such a work as his Satisfaction. It was therefore the aim of Providence that there should be a Church.

Further, Providence doth not only intentionally aim at it, but actually procure it. And here two things are to be noted.

1. Providence directs the outward means of grace: These (which are things so great, that the Kingdom of God is said to come nigh unto men in them) go not forth by chance, but by the Divine pleasure; they are not hits of Fortune, but blessings of Providence, and that in a choice special manner: Evangelical light doth not, as the corporeal Sun, shine everywhere: Supernatural dews do not, as the common rain, fall in every place: Providence directs whither they shall go. Hence the Apostles did not, at least for some time, let out their light, or drop their heavenly Doctrine in *Asia* or *Bithynia, Act.* 16. 6, 7, but pass into other parts. Their Commission was general, to *preach to every creature*; but they followed the duct

of

of Providence in the executing of it. When *Paul* was at *Corinth*, his ſtay there was proportioned to his work, *God had much people in that city*, Act. 18. 10. There was a great draught of believers to be made, therefore the Evangelical Net was long, and often caſt in that place, as Providence would have it: So the holy light was ſpread abroad in the World.

Chap. 8.

2. Providence takes order that the Holy Spirit in the uſe of the means, ſhould ſo effectually operate, as might infallibly ſecure a Church unto God. Hence, beſides the light in the means, there is an in-ſhining into the heart; beſides the outward hearing, there is an hearing and learning of the Father: *Cathedram in cœlo habet, qui corda docet:* He hath a Chair of State in Heaven, who teaches hearts, ſaith St. *Auſtin.* There is not only a propoſal of objects, but an infuſion of principles, to aſſimilate the heart thereunto. The Goſpel *doth not come in word only, but in power, and in the Holy Ghoſt*, 1 Theſ. 1. 5. A Divine power opens the heart, unlocks every faculty, diſſolves the ſtone which is in it, imprints the Holy Law there, and frames and new-moulds it into the image of God; and thus there comes forth a Church of Believers, or as the Apoſtle ſpeaks, *a church of the firſt-born which are written in heaven*, Heb. 12. 23, and all this is from the Providence and good pleaſure of God. Hence Saint *Paul* ſaith, *That they are called according to his purpoſe and grace*, 2 Tim. 1. 9. Saint *James* ſaith, *That they are begotten of his own will*, James 1. 18. Saint *John* ſaith, *That they are born not of the will of man, but of God*, John 1. 13. all is from the εὐδοκία, the good-will and pleaſure of God. This Providence which watches over the Church, though it be a very

In Epiſt. Jo. Tract. 3.

ſignal

Chap. 8.

signal one, and next to that over Christ himself, hath not wanted Adversaries. *Socinus* saith, That Christ the Head was predestinated, but believers the Members were not. *Corvinus* saith, That notwithstanding the death of Christ, it was possible that there might be no Church or believer. *Grevinchovius* asserts, That Redemption might be impetrated for all, and applied to none because of their incredulity. This Opinion to me is a very impious one. The Learned *Junius* observes upon that of *Socinus*, That it is a portentous and monstrous thing, that there should be an Head without a Body. And the Professors of *Leyden* * call that of *Corvinus* Dogma νέφημον καὶ βλάσφημον, an opprobrious and blasphemous Opinion. The impiety of it appears in the foul consequences which flow from thence.

Caput quidem certum esse debuit, membra autem non modo incerta esse possunt, sed etiam debent. *Prælect. Theol.* cap. 14.

Fieri potuisse, ut nemo hominum in Christum crederet, ac nulla esset Ecclesia. *Cor. contr. Mol.*

Omnibus potuit esse impetrata redemptio, & tamen nullis applicari propter incredulitatem. *Grevinch. contr. Ames.*

* *Censur. fol.* 289.

1. It puts the lye upon the Promises of God. He said that Christ should have a seed, *Isa.* 53. 10; and yet according to this opinion, he may be childless, and have none at all. He said, That he should *have the heathen for his inheritance, and the uttermost parts of the earth for his possession*, Psal. 2. 8; and yet he may have nothing. He said that *he should reign for ever, and of his kingdom there should be no end*, Luk. 1. 33; and yet by an utter failer of subjects he might not reign at all, and of his Kingdom there might be not so much as a beginning. He said, *That he should be head over all things to the church*, Eph. 1. 22; and yet he may have no body; nay, nor so much as one poor member of it. Notwithstanding all the Promises,

mises, he may be a Father without Children; an Heir without an Inheritance; a King without Subjects; an Head without Members: And how can these things be! Or how can God be true to his word, which is dearer to him than the whole frame of Heaven and Earth! Neither will it salve the matter to say, That in the event there was a Church, and so much God foreknew: For if he foreknew it, it was a certain immutable thing. Meer Casuals, such as may be or may not be, are not the objects of Prescience. If a Church might be, or might not be, as this Opinion would have it, it was not the object of Prescience. If a Church would certainly be, then it is the object of Prescience: but then this Tenet, that it might be, or not be, falls to the ground. However if we suppose a Prescience, Prescience is not Providence: Neither, if there were there only nude Prescience, would the Church in the event be from Providence, but from Chance; and then the consequence is, Chance, which made no Promise, performs all; God, who made the Promise, performs nothing. He is so far from taking care about it, that he commits it to the Lottery of mans Will, whether there shall be a Church or not. If the event hit right, yet God is never the truer; he never performed the promise, he took no care about it; that thing, or rather Nothing, called *Fortune*, did order all.

2. This Opinion doth highly disparage Christ and his precious Blood. Creatures, nay the highest of them, Angels, may fail and miss the mark; they have *semina nihili*, seeds of vanity and defectibility in them: but for Jesus Christ, who hath all the treasures of wisdom and power in himself, to fall short of his

Chap. 8. end, and ſo, as it were, to fall from himſelf and his happineſs. For him to lay the foundations of a Church in his own blood, and to have nothing built upon them: For him to make a Laver of his own blood, and to have never a ſoul waſhed in it: For him to procure the Holy Spirit, and to have never a Temple for it to dwell in, is a wonderful diſparagement. The reflexion is in effect, as if he were but a meer man, not wiſe or powerful enough to compaſs his end, or compleat his work; as if his blood had no ſpirit or divine virtue in it, effectually to procure a Church and people to himſelf. All which are below and extremely unworthy of him, and the great work in his hands. Every little ſeed in nature hath a body given to it; and yet according to this opinion, the Son of God might ſow his own Blood and Righteouſneſs, and have none at all. A cup of cold water given in charity, hath its reward; and yet the Blood of Chriſt poured out in a tranſcendent exceſs of love, may want it.

3. This caſts a foul blot upon Providence, that, ſuch is its accuracy, reaches to every thing in nature, even to ſuch minute things as hairs and ſparrows; yet according to this opinion it neglects Chriſts blood more worth than a World, and the iſſue of it. It was the horrible folly of the Emperor *Domitian*, to ſpend his time in catching of Flies, while he neglected the great things of the Empire. And what juſt apology can be made for Providence, if it wake and watch over the Sun, Moon, Stars, Meteors, Beaſts, Plants, nay over the very Gnats and minute creatures, while it ſlumbers and sleeps over the ſufferings of the Son of God? How much more tolerable were a

neglect

neglect of all creatures, than of that one concern, which is a thing of infinite moment! If we believe that Providence took no care about so great a thing as Christs death, how can we perswade our selves that it should respect the creatures, which are infinitely below it? A greater failure in government there cannot be, than this, to be accurate in trifles, and neglective in momentous things. Again, Providence reaches to the end of things; it doth not go part of the way only, but conducts them to their end: yet according to this opinion, it doth not do so in a thing of more consequence than all the world. It watched over the genealogy, birth, life, death, resurrection of Christ; but then it made a stand, taking no care what the issue or fruit of all this should be, after all was done: whether Christ should have a Church, or so much as one believer in all the world, was not determined by Providence, but left to the Lottery of mans Will. A greater defect cannot be imagined than this, To do great admirable things, and then not to regard what shall become of them. I shall say no more to this opinion, but conclude, That a very great Providence did watch over the issue of Christs death, that a Church might be secured unto him. But because it may be said, That the Providences over Christ and the Church are, though great, yet but particular ones, I shall proceed to the next thing.

Chap. 8.

3. All other Providences may be reduced to the other two. As God hath a special eye upon Christ and the Church, so he orders other things to be some way or other subservient unto them. I shall in brief touch upon the reduction of other Provi-

Chap. 8.

dences, firſt, to that over Chriſt, and then to that over the Church.

Firſt, Other Providences are to be reduced to that over Chriſt. It was an ancient ſaying of the *Jews*, *That the World was made for the Meſſiah*. The Apoſtle tells us expreſly, *That all things were created by him and for him*, Col. 1. 16. That Providence which was over him, being the Maſter-piece, the higheſt Providence that ever the Sun ſaw, muſt in all reaſon be the rule of the reſt, in that we have the nobleſt proſpect of God and the creature, the Divine Attributes ſet forth in their glory, and a creature, an human nature, elevated to the higheſt pitch: unto that therefore other Providences are to be referred. To give ſome inſtances: God permitted *Adam* to fall and break his beautiful image of Holineſs all to pieces: and why did he permit it? doubtleſs he could have upheld man in his integrity; no man dares deny it: doubtleſs he permitted it not irrationally; his will is ever irradiated with infinite wiſdom: What account then may be given of it? If any at all be given, I ſuppoſe a better reaſon cannot be given than this, That he permitted it, that way might be made for the coming of his Son in the fleſh: Hence that ſpeech, *O fœlix culpa, quæ tantum meruit redemptorem!* *Eſtius* gives other reaſons; but this (ſaith he) is *ratio omnium potiſſima*, the chief reaſon of all, That God might be made man. The Learned *Zanchy* ſaith, *Certum eſt*, It is certain that evil was permitted, that the Son of God might take our fleſh. But to go on: After the fall, the Providence which watched over *Noah*, *Abraham*, *Judah*, *Ruth*, *David*, with others the Anceſtors of our Saviour, did look at

Quis audeat credere aut dicere, ut neq; Angelus neq; homo caderet, in Dei poteſtate non fuiſſe? *Auſt. de Civ. Dei*, l. 14. 27.

In *Sent.* l. 2. *Diſtinct.* 23.

Comment. in *Col.* 1. v. 16.

at that excellent one who was to come from thence: nay, that Providence which keeps the whole world in its being and order, respects him and his Satisfaction. Justice would, if unsatisfied, have dashed down the World about the sinners ears; but it is preserved upon the account of Christ: it stands not now meerly by Power, but by Blood. Redemption is a buttress to Creation, to keep it from sinking into a Chaos. *By Christ all things consist*, Col. 1. 17, not only subsist in their beings, but consist in their orders. The blessings and prosperities which Providence dispenses and doles out unto sinners, are all founded upon him. It is observable in the Old Testament, that they used this order in praying for blessings, *The Lord be with you*: Thus *Boaz* to the Reapers, Ruth 2.4, *The Lord be with you*; or, which is all one, *The Lord be with us.* Thus *Solomon* in his famous prayer, *The Lord our God be with us*, 1 King. 8.57. The form of words falls in with the precious Name of our Saviour, *Immanuel*, or *God with us.* Were it not for Christ the true *Immanuel*, God would not be with us at all to bestow any blessing upon us; but because he is with us in the incarnate Word, therefore he is with us to bless us. It may also be noted, That the Mercies and Deliverances which the *Jews*, Gods own people, had under the Old Testament, either had a type of the great Salvation graven upon them, or else had a promise of the Messiah interwoven with them. They were delivered out of *Egypt*, but that was a type of deliverance by Christ. *Joshua* brought them into *Canaan*, but that was a type of entring into Heaven by Christ. God promised them deliverance from *Rezin* and *Pekah*; but the promise of the Messiah was interwoven with

Chap. 8.

Chap. 8. it. *Isa.* 7. 14, he comforted them against a dark and troubleous time, but he ushers in the promise of the Messiah, *Isa.* 9. 6. All their temporal deliverances pointed to the great Salvation. The Apostle tells us, *That God doth gather together in one*, or sum up, *all things in Christ*, Eph. 1. 10. In him the types had their truth, the Promises were Yea and Amen. The Law had its end, all was summed up in him. In a word; all the Temporals in the World, all the Spirituals in the Church are founded upon him: He is the great Center, where all things concur and meet together.

Again, other Providences are to be reduced to that over the Church, as being next to that over Christ the most excellent Providence of all. The Saints, which make up the Church, are Gods Jewels. His peculiar ones, his *Jedidiahs*, or beloved ones, the Apple of his eye; a special Providence must needs watch over them: He is called the God of *Abraham Isaac* and *Jacob*, *Cujus omnes gentes sunt, quasi trium hominum Deus esset*, saith St. *Austin*. He, whose all Nations are, was the God of three men, a special care was over them; no wonder if other Providences carry a respect to them, they are graven upon the palms of his hands, *Isa.* 49. 16. In all the works which he sets his hand unto, he remembers and bears a respect to them; the whole world fares the better for them. The Jews say, *That the righteous are the foundation of the world, they bear up the pillars of it*, Psal. 75. 3. *Sanctum semen statumen terræ*, holy men do in a sort bear up the world. *Jacob* tells *Laban*, *That the Lord had blessed him since his coming*; in the Original it is לרגלי *at my foot*, Gen. 30. 30. Good men procure a blessing, and their Masters are blessed at their feet:

re-

remarkable is that in *Moses's* Song, *When the most high divided to the nations their inheritance, when he separated the Sons of Adam, he set the bounds of the people according to the number of the children of Israel*, Deut. 32. 8. When the world was divided, *Gen.* 10. *Israel* was not in being; yet a special respect was had of him, that the *Canaanites* should have as much land, as should be sufficient for *Israel*, who afterwards was to inherit it. The *Jews* say, that the 70 souls which went into *Egypt* were worth as much as the 70 Nations of the world: to be sure in proportioning out the world, God had a singular respect to his own people; nay, he respected them not only in setting the outward bounds of the Nations, but in limiting their inward desires also. Thus God assures them, that when they came up to appear before him, no man should desire their land, *Exod.* 34. 24. For their sakes Providence would not only keep off the hands of the Nations round about them, but stint their wills, and curb their very concupiscences. The Apostle, to shew how great a share Believers have in Providence, tells us in one place, *That all things work together for their good*, Rom. 8. 28. The great plot of Providence is to make all serve them: and in another, *that all things are theirs, whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours, and you are Christs, and Christ is Gods*, 1 Cor. 3. 22, 23, being joynt-heirs with Christ the heir of all things, they become in a subordinate sense heirs of all. *Fidelibus totus mundus divitiarum est*; the Saints have all the world for their possession, at least such a proportion of it as most conduces to their happiness. If it were possible, saith

Chap. 8.

Dr.

Chap. 8.

Van. of the Creature, fol. 28.

Dr. *Reynolds*, for any Member of Christ to stand absolutely in need of the use and service of the whole Creation. All the Creatures in the world should undoubtedly wait upon him, and be appropriated unto him. The Moon should stand still, the Sun go back, the Lyons should stop their mouths, the fire should give over burning, the Ravens should bring him meat, the Heavens should rain down bread, the Rocks should gush out with water, all the Creatures should muster up themselves to defend the body of Christ. Thus that excellent person. One thing more, as a seal to all the rest, may be noted, Christ the head of the Church *hath all the power in heaven and in earth*, Mat. 28. 18. *He is head over all things to the Church*, Eph. 1. 22. The Church is the primary mark and scope of his Government; therefore he rules with an eye upon it, and orders other things in a way subservient to it.

Having seen the Divine Providence manifested in Christ, I shall now consider what Objections or Exceptions have been made against Providence, and how and in what manner they are solved in Christ.

First, *Epicurus* denied a Providence: *God*, saith he, *hath no business, at least not in the lower world.* This he said, as *Gregory Nyssen* observes, because he would not have God to be Creator of the World; and if he were not Creator, how should he be a Provisor? The fundamental reason, why *Epicurus* denied a Providence, was, that opinion of his; that an infinite number of Atoms dancing in inanity, did at last by a fortunate chance meet together in a world. To this opinion a no-Providence best accords, a world made by chance should be ruled so: Why should God rule in a world

world not of his own making? But that opinion in it Chap. 8. ſelf is very monſtrous and abſurd, Atoms did by good fortune make a world. But, as an ancient hath it, *Unde iſta corpuſcula?* whence came theſe lucky Atoms? Are they Temporal or Eternal things? If Temporal, they muſt own a Maker whom they oppoſe: If Eternal, they muſt be invariable, that is, dance on in their inanity, and never ſit down in a world. How ſhould Atoms, if eternal, produce ſo imperfect a thing as chance; or chance, ſo irregular in it ſelf, produce ſuch an harmonious order as is in the world? May the blind Particles of matter rally themſelves into a world? or which way ſhould they ſink into an Earth, melt into a Sea, ſpread into a Firmament, inflame themſelves into a Sun, Moon, and Stars, and ſubtiliate themſelves into Life, Senſe, and Reaſon? It is far eaſier to believe, that Letters ſhould caſually caſt themſelves into an accurate Poem; or that Stones and Timber ſhould happily lay their heads together in a delicate ſtructure, than that Atoms ſhould chance to meet and ſettle in a world incomparably tranſcending all humane Arts and Compoſures: And could a world be ſo made, how ſhould it be ſecured? Who ſhall clip the Wings of thoſe Atoms, or chain them to their ſeats, that they may not fly away from their bodies, and dance again in inanity? It being moſt rational, that a world made by chance ſhould be ſo diſſolved. Reaſon tells us, that in this opinion we have nothing but an heap of abſurdities; but Scripture tells us, That the World was not made by Chance, but by Chriſt the Eternal Word and Wiſdom of the Father; in whom, as the Schoolmen ſay, was the Eternal *Idea* of all things,

Chap. 8.

according to which, as the grand Exemplar, all were made: The Eternal Wiſdom, which comprized all in it ſelf, produced all in time.

Another objection which *Epicurus* made againſt Providence, was this: *God, being bleſſed in himſelf, muſt not trouble or diſparage himſelf by taking care of theſe inferior things.* But this is as great non-ſenſe as the other: What! can there be trouble in a pure Act, in one who can do every thing by a word of power, who needs only to ſpeak, and the thing is done? May there be a diſparagement in ruling over what he hath made? Are not theſe inferior things the works of his hands? If not, how came they out of nullity? If ſo, how doth he diſparage himſelf by ruling over his own works? If it be a diſparagement to care for them, was it not ſo to create them? Nay, as St. *Ambroſe* hath obſerved, not to make them was no injuſtice; not to care for them being made, is great inclemency. But the greateſt ſolution of all, we have in Chriſt; in him we plainly ſee the Son of God, very God, not only taking care about his creatures, but (which is a condeſcenſion infinitely lower, though without diſparagement) aſſuming a creature, an humane nature, into his own Sacred Perſon. No man may now dream that Providence doth in the leaſt diſparage the Deity.

Non feciſſe nulla injuſtitia, non curare ſumma inclementia. *Officior.* l. 1. c. 13.

Leaving *Epicurus*, I paſs unto another exception: There may be a Providence over ſome things, but ſurely not over the free acts of men. *Epicurus* thought ſome things too low for Providence; others think human acts, becauſe free, too high for it. Thus *Cicero* thought, that if there were a certain order of things and cauſes, human Liberty would be ſubverted; there would be no room for Laws, or Exhortations, or

Auſt. de Civ. Dei, l. 5. c. 9.

Vir-

Virtues, or Vices, or Rewards, or Punishments. This made St. *Austin* pass that censure upon him, *Dum vult facere liberos, facit sacrilegos:* While he would make men free, he made them sacrilegious. Thus the *Pelagians* affirmed, That the will is destroyed if it want the help of another; That, there being a free-will, God is no further necessary to us: indeed the *posse*, or power, is from God; but the *velle*, or willing, is only from our selves. Thus *Socinus* distinguishes between the internal and external acts of men; the internal are only in mans power, as not belonging to the administration of the world: the external may fall under Providence, but not the internal. *Volkelius* and others go the very same way.

Jerom ad Ctesiphont. c. 3.

August. de Grat. Christi, cap. 4.

Prælect. Theol. cap. 7.

This Opinion to me is a very impious one; it highly disparages Divine Providence: it is in effect as much as to say, God hath nothing to rule over but the Brutal World, the Rational is lost out of his dominions. It takes away the glory and crown of Providence, which rules over free Agents in so rare and admirable a manner, that they, though moving upon the wings of liberty, do infallibly hit the mark. It subverts the certainty of Providence, and that in those things which were positively decreed by God, and of the highest moment to men. What more positively decreed, or more highly momentous to the *Jewish* Church, than those two famous deliverances from *Egypt* and *Babylon*? Or what more positively decreed, or more highly momentous to the whole world, than the sufferings of our Saviour? Yet these things being to come to pass by the free acts of men, and those free acts not being under Providence, the event must needs be pendulous and uncertain, as those free acts upon which the event de-

Chap. 8. pends, are. Providence, having no soveraign dominion over those free acts, doth not ascertain the Event, but leave it dubious and fluctuating till the human Will determines it self: And what is this, but to make Providence nothing, and man an independent Agent? And whither doth this tend, but to the utter subversion of Piety? We should say in piety, *If the Lord will, we will do this or that*, Jam. 4. 15; but according to this opinion, God himself may say, If man will, I will do this or that. This made the famous *Bradwardine* justly cry out, *Quis enim Theologicus aut Catholicus, imo vel Hæreticus, Schismaticus aut Paganus audeat se præponere Deo suo, dicere seipsum Dominum, Deum suum servum, seipsum superiorem, Deum inferiorem, seipsum architectum & principalem artificem, Deum vero subservientem & suum quodammodo instrumentum?* What Divine or Catholick, yea, what Heretick, Schismatick, or Pagan, dares prefer himself before his God, to say, that he is Lord, God the servant; he Superior, God inferior; he the Architect and principal Artificer, God subservient, and a kind of instrument under him? Moreover, it directly contradicts Scripture. God touched their hearts, and *Saul* had a band, 1 *Sam.* 10. 26. God opened the heart of *Lydia*, and the Gospel had entrance, *Acts* 16. 14. God turneth the Kings heart, and that whither he will, *Prov.* 21. 1. God draws men, and they come to Christ, *John* 6. 44. God put it into the Kings heart, and the Temple was beautified, *Ezra* 7. 27. *God worketh to will and to do, of his own good pleasure*, Phil. 2. 13. None of these can be true, if Providence rule not over the wills and hearts of men: but that it doth so, is not only clear in these instances, but in an eminent manner appears in Jesus Christ; his

Amis. Bell. Ener. de lib. Arb. c. 2.

De Causa Dei, L. 2. c. 30.

his humane Will was free, and yet infallibly guided by his divine. Hence he tells us, *That he did nothing of himself*, Joh. 8. 28; nay, and that he could do nothing of himself, *Joh.* 5. 19. The divine Will inclined the whole *suppositum*, and moved the humane, and that, as the learned Professor speaks, *Non suasoriè tantum, sed efficienter & physicè*; that man therefore, who thinks his humane Will above Providence, presumes his Liberty to be above that in the humane Nature of our Saviour.

Chap. 8.

Dr. *wards* Deter. *fol.* 120.

But here it is objected, that if Providence rule over the Will, humane Liberty is destroyed.

I answer, Humane Liberty is so highly magnified by some, that they speak very strangely, touching the things of God. Hence *Penottus* dreams, that the divine Decrees touching humane Acts, are not to be conceived as a definitive sentence, but as a pendent one, till the humane Will have determined it self; God must wait, till he see what Man will do. Nay, hence *Schlictingius* confidently lays it down, that the infallible Prescience of God infers a necessity upon humane Acts, as well as his absolute Decree; that necessity, if granted, takes away all Piety. It seems, that man may be free, God must not only suspend his Eternal Decrees, but part with his Prescience also. Thus presumptuous is the pride of Man in asserting his own Liberty; but for the thing it self, Providence and humane Liberty do very well consist together. Providence is not destructive, but salvative of humane Liberty: it imposes upon humane Acts, not a necessity of Coaction, but of Immutability only, such as no way trenches upon the creatures Freedom. Some, I suppose, will not admit that distinction,

Contr. Meisn. de Præd. *fol.* 10.

Chap. 8. on; but that it is a necessary one, appears thus. On the one hand it is impossible, that any act of mans Will should fall under a necessity of Coaction; for then it should will *nolent:* on the other 'tis impossible, that any act of mans Will should come to pass in any other way than under a necessity of Immutability. For whatever comes to pass, before its existence was future; and whatever is future, comes to pass immutably: if it was not future before, it cannot come to pass at all; if it was future before, it comes to pass immutably; for a future cannot cease to be future, till it come into actual existence. But to pass this, I shall lay down some Considerations touching the consistence of Providence and humane Liberty.

1. It is to be noted, that God is infinite in all Perfections, incomparably transcending all creatures; that all creatures are finite, but as a little drop or dust, a vanity or *quasi* nothing before him. This Consideration in an humble heart, is able to solve even seeming contradictions. Gods immensity, though as indivisible as a point, comprizes the world without crushing the least quantity together. Gods Eternity, though an instant, environs ages without confounding the least sand of temporal succession: And why may not Gods Will, though in St. *Austins* phrase it be *rerum necessitas*, comprehend created Wills within its Decrees, without any violence or unkind pressure upon their liberty? God is infinite, the creature finite; infinite cannot but unmeasurably transcend finite; finite cannot but be every way ruleable by infinite. Let us remember, that God is God; and if men deifie their own Free-will, that *he is a God above all gods*, Psal. 135. 5. And then the next verse will be

De Gen. ad Liter. *l.*6.*c.*15.

be an easie consequence, *Whatsoever the Lord pleased, that he did in heaven and earth*, Vers. 6. As the Heavens are higher than the Earth, so his thoughts are above ours, and therefore the one may easily be conceived to encircle the other; to say, that the humane Will, without a damage to its liberty, is not ruleable by Providence, is to say, that infinite Wisdom and Power have posed themselves in making such a creature as they could not govern without destroying its faculties: and to say, that the humane Will, though ruleable by Providence, is not so ruled, is to say, that the great King of kings, and Lord of lords hath voluntarily, and without any necessity for it, waved his Principality over his noblest creatures, over the wills and hearts of men.

2. That Providence and humane Liberty should consist together, is necessary on all hands. On Gods part, that he may rule like a God over the noblest creatures; that the great things, which were to be brought forth through the free acts of men, might come to pass, as became Providence, in a sure and infallible way: on mans part, that he may act, though as a man rationally, yet as a creature dependently upon God; that he may humbly acknowledg, that all his liberty is but a drop or little beam from him who is the fountain of Power, and therefore must hang upon him in its being and working. Free-will is a principle to his own operations; yet, as the Schoolmen speak, it is *principium sub Deo & post Deum*, a principle under God and after God.

Bon. in Sent. *l. 2. dist. 25.*

3. The suavity and congruity of Providence reconciles the matter. God doth not ruin his creatures in the ruling of them, nor destroy his works that he

may

Chap. 8

Dion. de Div. Nom. c. 4.
De Civ. Dei *l.* 7. *c.* 30.

may fulfil his will, πρόνοια τῆς ἑκάστου φύσεως σωστικὴ, Providence ſo applies it ſelf to every thing, as to preſerve its nature. God ſo adminiſtreth all things, that, as St. *Auſtin* ſpeaks, *Ipſa proprios exercere & agere motus ſinat*, he ſuffers them to act and uſe their own proper motions: *he gave the Iſraelites favour in the eyes of the Egyptians*, Exod. 12.36, yet he robbed not the *Egyptians* of their liberty: he touched the heart of *Sauls* followers, 1 *Sam.* 10. 26; yet he cracked never a ſtring in their rational faculties: he raiſed up his peoples ſpirit to build the Temple, *Ezra* 1. 5, yet he did not depreſs their freedom. Providence doth not operate by violent impulſions, but ſweetly accommodate it ſelf to the wills of men. Hence it may very well conſiſt with Liberty. It ſets down humane events, and a congruous mode waiting on them; I mean, it orders, that ſuch things ſhall come to paſs, and come to paſs freely; ſo that it is ſo far from being compulſive, that it is completive of humane Liberty. Should ſuch things not come to paſs freely, the event would no leſs croſs Divine Providence than humane Freedom.

4. In Scripture Providence and Liberty ſtand in ſweet conjunction. *God opened the heart of Lydia*, Act. 16.14; yet ſhe opened her own heart to attend: he ſtirred up the ſpirit of *Cyrus*, *Ezek.* 1. 1, yet he ſtirred up his own ſpirit alſo. *Titus* went to the *Corinthians* αὐθαίρετος of his own ſelf-choice and option, 2 *Cor.* 8. 17, *yet God put it into his heart*, v. 16. The *Jews* did freely crucifie our Saviour, yet Gods hand and Gods Counſel *determined it to be done*, Act. 4.28. The *Chaldees* march againſt Gods People in violence, and in the pomp of freedom; inſomuch

* that

that the Prophet saith, that their judgment and their dignity proceeded of themselves; yet they were ordained for judgment, *Hab.* 1.7,12. In these and other Scriptures, Providence and Liberty are clearly, pregnantly asserted; both are true, both in conjunction. What if we know not how to join these together, or what is the mode of their conjunction? We are yet humbly and piously to acknowledg and confess the truth of both. God can do much more than we are able to search into. *Melancton* used often to recite that of his Master *Stadian*, viz. *I know both, that God foreknows and determines all things, and yet that there is a contingency; but how to reconcile them, so as to satisfie the contentious, I see not,*

Chap. 8.

Wal. de Prov. f. 84.

5. This objection is solved in Jesus Christ: His human will was free, or else his active and passive obedience was not meritorious or satisfactory; and yet his human will was infallibly guided by his Divine, or else his Merit and Satisfaction were not certainly determined. It's true, some have been so hardy as to say, That Christ might have sinned, or not have obeyed his Fathers will. Thus *Arius* said, *Filium Dei fuisse* κακίας καὶ ἀρετῆς δεκτικόν, that the Son of God was capable of Vice and Virtue. Thus some others have affirmed, That Christ as man might not have obeyed. But the Council of *Nice* pronounced an *Anathema* against *Arius* for that opinion, as being one of his blasphemies. It's very miserable that men should have no higher thoughts of Christ than so. To say, That Christ might have sinned, or, which is all one, to say, That he might not have obeyed, is to say, That there might have been a discord between the Father and the Son, a repugnancy between the Divine and Human

Socrat. l.1.c.6

Chap. 8.

man wills in Christ: That the admirable Hypostatical union of the two natures in him, might have been broken and dissolved: That his human nature might have lost and forfeited the rich anointings and over-measures of the Spirit which were upon it: That the great work of Redemption and Salvation in his hands, might have failed and come to nothing: Nay, and that our glorious Redeemer and Saviour might by his sin have stood in need of one to save and redeem him. All which shew the black blasphemies which are couched in that opinion. To say no more of it, I conclude, That Providence rules over the free acts of men, and that without any violence put upon their liberty: Men act freely, and yet dependently upon God the primordial Cause.

The next objection made against Providence, is this: If there were a Providence, How or which way should it come to pass, that the wicked should prosper, and the good be afflicted?

This objection staggered the Heathens, that many of them denied a Providence upon this account. If there were a Providence, say they, Why had *Phalaris* or *Dionysius* a Kingdom? Why *Rutilius* or *Camillus* a banishment? Why *Socrates* a Cup of Poyson? When they saw bloody impure Tyrants sitting upon the Throne, when good and just men toss'd with miseries, and exposed to great afflictions, they hence concluded, That there was no such thing as Providence ruling over the world: Hence that of the Poet,

Minucius Fœlix, f. 5.

Cum rapiunt mala fata bonos, ignoscite fasso,
Sollicitor nullos esse putare Deos.

Hence

Hence when *Pompey* in a good cauſe wanted ſucceſs, a ſad complaint was made, That, (*res divinas multum habere caliginis*) Providence, if any thing at all, was very dark. Nay, this objection was a ſcruple to the Saints under the Old Teſtament. Hence thoſe expoſtulations, *Wherefore do the wicked live, become old, yea are mighty in power?* Job 21. 7. *Behold, theſe are the ungodly who proſper in the world, they encreaſe in riches,* Pſal. 73. 12. *Wherefore doth the way of the wicked proſper?* Jer. 12. 1. *Wherefore lookeſt thou upon them that deal treacherouſly?* Hab. 1. 13. A ſcruple they had, yet ſtill they held faſt this concluſion, *That God was good to Iſrael,* Pſal. 73. 1; and *righteous in all his diſpenſations,* Jer. 12. 1. An anſwer may be made to this objection in many things; I ſhall only in brief touch upon them. It is a very good rule, *Non eſt judicandum de operibus Dei ante quintum actum:* This or that particular piece of Providence may look, apart and by it ſelf, as if it were irregular; but if all be ſet together, the reſult is nothing but order and harmony. The wicked proſper, but it is only in outward carnal things; within, there are ſouls deſolate and void of grace: It is but for a moment, a little ſpan of life; in the end they ſink down into the bottomleſs pit of perdition. The good are afflicted, but it is in their body or outward lumber; within, there are ſouls florid and beautiful in grace: it is but for a ſhort time, in the end they enter into reſt and life eternal. The bleſſings which the wicked have, are good in themſelves; but to them, who take them, ſeparate and without God the Donor, they are but a lye, a vanity, a ſnare to their ſouls, and fuel to their luſts. The afflictions which fall upon the

Chap. 8.

Chap. 8. the good, are evil in themſelves; but to them who bear them in faith and patience, they are antidotes againſt ſin, trials of grace; nay, precious love-tokens from their Father in Heaven. The wicked in their worſhipping of God, give him only the ſhell and outſide; accordingly he gives them the things of this world, which in compariſon to thoſe of a better, are but toys and trifles. The good ſerve God in ſpirit and truth; ſutably he *makes them to inherit* ש *ſubſtance*, Prov. 8. 21; that is, thoſe ſpiritual and eternal Realities, which tranſcend all the ſhadows and pompous apparitions of the world. The wicked are creatures, and ſo have a portion in this life; yet in the midſt of all their proſperity, they move to that Hell which is the center of their iniquity. The good are ſinners, and ſo have ſome afflictions to purge out the reliques of ſin; yet in the midſt of their troubles they paſs on to that Heaven which is the center of their ſanctity. If the wicked ſhould have nothing but adverſity, it would look as if there were no judgment to come, no after-reckoning for their iniquity. If the good ſhould have nothing but proſperity, it would ſeem to hint, as if their reward were only here; as if there were no ſuch things as Heaven and Life-eternal reſerved for them. The wicked proſper that we might not ſet too high a rate or value upon thoſe outward things, which the vileſt and baſeſt of men enjoy. The good are afflicted, that the Crowns and Recompences of Holineſs might appear to lye, not in this vale of tears, but in that Region where there is perfect bleſſedneſs. But, pretermitting all theſe, we have an eminent ſolution of this ſcruple in our Lord Chriſt; What an excellent one was he?

What

What a pure innocent lamb! how meek, humble, holy, harmless, merciful, zealous, heavenly, obedient, patient was he! how fair and lovely in all Graces was he? what a divine light and lustre did his Virtues cast forth into the World! how attractive and ravishing were the Perfections shining out in him! What Sermons did he preach! What Cures did he do! What was his life but a continual doing of good! Who, where is the man that ever was so profitable to Mankind, or so obliged the World as he did! And yet how was he used! What entertainment did he meet withal here! He was despised, rejected, a man of sorrows, acquainted with griefs; extreme poor, not having where to lay his head: at last he was arraigned, falsly accused, unjustly condemned, spit upon, buffeted, mocked, nailed to a tormenting Cross, there to breathe out his last. Never did Innocency so suffer as here, and yet never did Providence shew it self in such glory, in and by the sufferings of this Holy One; the great work of Redemption was accomplished; his Stripes were healing ones; his Blood a laver to wash sinners; his Cross was a triumphant conquest over Death and Hell; his Sacrifice made a perfect atonement; his Sufferings answered for the sin and suffering of a World. His sorrows made way for good tydings; his shame procured glory for us; his condemnation was in order to our absolution; his poverty was to enrich us with grace and glory. This was the very Masterpiece of Providence; never did the Sun see such an incomparable design as here, out of death comes life; out of the sufferings of an holy righteous person, rises up an eternal spring of blessings and all good things.

Chap. 8.

The last Objection made against Providence is this: If there is a Providence, πόθεν τὸ κακόν; whence is that greatest of evils, sin? Providence rightly and wisely disposes of things, sin is an horrible and monstrous ataxy and confusion, such as makes the Earth without form and void, *Jer.* 4. 23. as if the old Chaos were come again; and how comes it to pass that such an inordinate thing should be in the world? It was the Objection of *Marcion*, * That if God were good, and foreknowing of futures, and able to avert evil, he would not have suffered man to fall.

* Si Deus bonus, & præscius futuri, & avertendi mali potens, cur hominem & quidem imaginem suam passus est labi. *Tert. Advers. Marcion.* l.2.

In answer to this Objection, it is to be premised, That God is not, nor cannot be the author of sin: God is light, sin darkness; God purity, sin uncleanness; God omnipotency, sin imbecillity; God a pure act, sin a defect. Sin cannot be from such an one as he is; nevertheless it is clear that sinful actions do not fall out altogether without a Providence. The Scripture is very pregnant herein: *Joseph*'s Brethren sell him into *Egypt*, but God sent him thither, *Gen.* 45. 5. *Shimei* cursed *David*, but God bid him do so, 2 *Sam.* 16. 11. *Absalom* lies with his Fathers Concubines, but God said, I will do it, 2 *Sam.* 12. 12. a lying spirit deceived *Ahab*, but God said, Go and do so, 1 *King.* 22. 22. Thus and much more saith the holy Book, but neither is Reason silent herein; I shall therefore offer two things.

1. It was a determinate Verity, and that before the event, that such and such sinful actions should come to pass; a Verity it could not be without a Providential purpose, for then it would be an independent, self-originated, unpreventable truth; the thing must come to pass whether God would or no:

That

*

That which is of it ſelf,and a kind of origine to it ſelf, can have no impediment; it will exiſt and be a kind of αὐτουσία, or ſelf-ſubſiſtent: to avoid which abſurdities I take it to be neceſſary to ſay, that ſuch a verity cannot be without a Providence.

2. The greater number of humane actions are ſinful, and if all theſe were exempt from Providence, how could Providence rule the World? If God were the author of ſin,he could not judg the world;becauſe he could not be author and ultor *reſpectu ejuſdem*; but if ſin fall out without a Providence,he could not rule the World, becauſe the major part of humane actions are evil.

But ſeeing it is certain, that Providence is for being and order, and that ſin is an ataxy and confuſion, I ſhall give a more diſtinct anſwer to this Objection; and here the light muſt be divided from the darkneſs. In a ſinful action there are three things conſiderable.I mean the anomy,or ataxy,the entity,& the order of it.

1. The anomy or ataxy is meer darkneſs; it is a defect, and only from a deficient agent;it is ἐκ τῶν ἰδίων,as the expreſſion is, *Joh.* 8. 44. of a mans own: *Creatura habet redire ad non eſſe a ſe*, the creature falls from its defectibility and pravity; here Providence is only a permiſſor; on the one hand it is certain, that no ſin can poſſibly come to paſs without a permiſſion. If God ſuffer it not, no man can wrong *Iſrael*, *Pſal.* 105.14. And, which is leſs than an injurious act, *Balaam* cannot curſe her, *Numb.* 22. 38. And, which is yet leſs than a curſing word, the Idolatrous Nations cannot deſire her Land, *Exod.* 34. 24. Let a man be in never ſo great a phrenſie of luſt, God can hedg and wall him up that he ſhall not find

his

Chap. 8. his paths. On the other hand it is certain, that God is only a permissor of the anomy or ataxy, it is not from him as a cause: the creature being defectible in it self, and under a law distinct from it self, may fail and fall short of the rule; but God who hath no other law but his perfection, and can no more decline from his rectitude than his being, is a meer permissor.

2. The entity in a sinful action, though coexistent with the anomy, is to be distinguished from it; besides the anomy there is *aliquid naturæ*, somewhat of positive being. This I think is clear: though an act as it respects the law, and is *in linea morali*, may be sinful; yet as it is an act, and considered *in lineâ physicâ*, it cannot be such; for so it is but the meer complement of a natural faculty, and that complement cannot in it self be sinful, because the God of nature cannot be the author of sin. The anomy or sinfulness dwells not alone, but in *alieno fundo*, in some natural good. Original sinfulness is an inmate in the natural faculties; actual sinfulness is an inmate in some action or motion. The action is inordinate, but it is not the inordination; the inordination is a privation, but the act is not so; the act is a positive thing, but the inordination is not so; the act is the subject of the inordination, therefore it is not the very inordination it self. Now there being such a distinction in sinful actions between the entity and the anomy, the entity or motion must be from God the first being and mover. *Arminius* himself would have it, *Ut totus actus rite Providentiæ subjiciatur, quâ actus efficienti, quâ peccatum permittenti Providentiæ.* As to the malice Providence permits, but as to the action or motion it operates; no particle of being can be produced without it, such persons

ſons as are by illegitimate generation, are doubtleſs Gods creatures, and that becauſe the generating act, as it is an act, is from God.

Chap. 8.

3. The order is conſiderable: In ſinful actions all is not meer ataxy; God hath an holy Line in the midſt of the diſorder. In Monſters there are aberrations of particular natures, yet Providence is not miſtaken. In ſins, which are moral monſtroſities, the ſinning-creature is inordinate; yet Providence is not without an order touching the ſame. And here we may take notice of a double order; the one looks backwards, and that is the Order of Penalty: The other looks forward, and that is the Order of Conducibility. I ſhall a little touch upon each of theſe.

1. The Order of Penalty is conſiderable, and that under a double notion; the one is this: A ſinful action is *pœna ſibiipſi*, a puniſhment to it ſelf. *Juſſiſti, Domine, & ſic eſt, ut pœna ſibi ſit omnis inordinatus animus*; An inordinate mind is a puniſhment to it ſelf. Sin (ſaith the ſubtil *Scotus*) as it is fluent from the will, is ſin; but as it is reſident in the will, it is puniſhment. Or thus: As it fights and wars againſt the Law, it is ſin; but as it debaſes and deturpates the ſoul in its beauty and ſerenity, it is puniſhment. A man cannot ſin againſt God, but he wrongs his ſoul, *Prov.* 8.36. *Jeruſalem* cannot make Idols againſt God, but ſhe doth it againſt her ſelf too, *Ezek.* 22. 3. in reſpect of this penalty. God doth not ſuffer *dedecus peccati eſſe ſine decore juſtitiæ*, no not for a moment. The other is this; One ſin is a puniſhment to another precedent. In general, St. *Auſtin* tells us, That between the firſt ſin of Apoſtacy,

Aug. Confeſ. l. 1. cap. 12.
Lib. 2. Diſt. 37.

Chap. 8. cy, and the last punishment of eternal fire, the middle things are sins and punishments. Sometimes the sin of one person is a punishment to the precedent sin of another. *Davids* Adultery was punished with *Absoloms* Incest; *Solomons* Idolatry with *Rehoboams* Folly. Sometimes the subsequent sin of a person, is a punishment to his precedent sin. The Gentiles were idolatrous, and God gave them up to vile affections, *Rom.* 1. 26. Men love not the truth, and God sends them strong delusions, 2 *Thess.* 2. 11. In all which instances, *Peccatum non Dei est, sed judicium*; The sin is man's, the judgment God's.

2. There is an Order of Conducibility to be observed. God permits not a sin irrationally: *Non sineret bonus fieri male* (saith *Austin*) *nisi Omnipotens etiam de Malo facere posset bene*; The Good God would not suffer evil to be done, unless he could by his Omnipotency bring good out of it. *Nullum est malum in mundo* (saith *Bradwardine*) *quod non est propter aliquod magnum bonum, & forsitan propter aliquod majus bonum*; There is no evil in the world which is not for some great good, and perhaps for some greater good. *Adam* by his fall broke in pieces a beautiful image of Holiness, and the dust of it made a glass of Creature-defectibility. The stock of Grace laid up in *Adam*, was lost; and an unloseable Treasury is laid up in Christs human nature. *Joseph's* brethren sell him, but God sent him into *Egypt* to preserve life, *Gen.* 45. 5. Persecutors scatter the Church, and by this means God scatters the Gospel, *Acts* 8. 4. Thus he orders the very sins of men to excellent purposes.

Enchir. c. 100.

De Causa Dei, c. 34.

There being, as hath been said, such a double Order,

der, it is most apparent, that both these Orders are from his Providence who is the God of order: The Order of Penalty is from him who is Justice it self; The Order of Conducibility is from him who is Wisdom it self. Providence is either justly punishing, or wisely disposing of things. The sins of men are evil in themselves, but the Order hath a goodness and beauty in it.

Chap. 8.

These things being laid down in general, I come now to answer this Objection in that instance which is above all other, The Sufferings of our Saviour. The blackest iniquity that ever the Sun saw, was the crucifying of him who was God manifested in the flesh; and yet here Providence did not stand off, or at a distance, but ordered his sufferings to bring forth the great work of Redemption. On mens part there was malice, blood, and unparallel'd wickedness; yet on Gods there was justice, righteousness, and a design of incomparable love to save the world: Hence it is said, That *Herod*, and *Pilate*, and the Gentiles, and the people of *Israel*, *were gathered together to do whatsoever Gods hand and Gods counsel determined before to be done*, Acts 4. 27, 28. Never was there so horrible a sin, never so signal a Providence as here. Some Divines do here distinguish thus: The passion of Christ was decreed, but the crucifiers action was not. Others will not admit this distinction. *Beza* against *Castellio* says, That common sense is against it. *Chamier* thinks that natural light is against it. I confess that I cannot satisfie my self with it. Are the Action and Passion really distinct? May the one be without the other? May Providence be, as becomes it, perfect, if it determine an Effect without a Cause; or that

Chap. 8. Christ should be slain, and not by whom? A scheme of one Decree hath been let down from Heaven to us, whose accuracy is considerable, 1 *King.* 22. there God did not only decree that *Ahab* should be perswaded to go up and fall at *Ramoth-Gilead*, but that it should be done by the hardest *medium*, by a Lying-spirit commissionated to go and prevail. And may we think Providence more accurate touching a judgment on one wicked man, than it is touching the Redemption of the World by Christ? and yet will it not be more accurate, if in the one the mode and person by whom the thing should be done, be designed, and not in the other? Suppose the Action and Passion to be distinct, yet is not the Passion a dependent on the Action? And if the Action be casual, must not the Passion be so too? And if the Passion only be decreed, must not the Action be casual? That Action which is altogether undecreed (I mean, there being no Decree of permission upon which the Action as a consequent doth ensue) is undetermined by God; and (because there is no middle Determinator) that which is undetermined by God, must remain undetermined, till man determines it, that is, till it be done, or at least *in fieri*; and that which is undetermined till then, is casual to the very moment of its existence; that is, as casual as any thing can be. And if the Action be casual, the Passion, which is a pendent upon it, must be so too; and if the Passion be casual, it must be undetermined and undecreed as well as the Action; and so Providence, while denied in the one, is subverted in both. But to say no more to that distinction, we see clearly in the Sufferings of Christ, how admirable Providence

is

is, in and about the very ſins of men. There God was wiſe while man was fooliſh; God merciful while man cruel; God juſt while man unrighteous; the light was Gods, and the darkneſs mans; the order Gods, and the ataxy mans; the throne and ſoveraign dominion Gods, the ſin and rebellion mans. Wicked projects were turned about to juſt ends, vile actions were over-ruled to excellent purpoſes; at that very death of Chriſt, in which ſo many impious hands thruſt themſelves, Providence was not abſent, but put in its holy hand and counſel to bring forth the glorious work of Redemption and Salvation out of it.

One thing more may be noted; we have a pregnant proof of Providence in the pious poſture of our ſuffering Saviour. When he was under the unjuſt and bloody hands of men, he looked above and beyond them to the hand and Providence of God; when *Pilate* told him, *That he had power to crucifie him*, he anſwered, *That Pilate could have no power at all againſt him, except it were given him from above*, Joh. 19. 11. As much as to ſay, Unleſs it had been Gods determinate counſel, a thouſand *Pilates* could have done nothing at all. When the *Jews* poured out horrid blaſphemies and injuries, he was as a meek Lamb, dumb, he opened not his mouth. Indeed there were tears and ſtrong-crys to God, but no murmurs or complaints of men; he looked above them to the pleaſure of his Father: *When he was reviled, he reviled not again; when he ſuffered, he threatned not, but committed himſelf to him that judgeth righteouſly*, 1 Pet. 2.23. O rare Mirrour of Faith and Patience! He knew whom he had to do withal, his eyes were not upon men, but God; not upon their wicked projects, but upon his Fathers

Chap. 8. Fathers wise counsel. In all his sufferings he fully acquiesced in his Fathers pleasure, saying, *Not my will, but thine be done.*

Further, we may observe, That the Saints have ever owned a Providence watching over the injuries of men. *God sent me*, saith *Joseph*: *The Lord hath taken away*, saith *Job*: *The Lord bid him curse*, saith *David*: *Thou hast ordained them for judgment*, saith *Habakkuk* of the *Chaldees*. Still they look up to the hand of Providence in such events, exercising themselves in holy fear, faith, patience, prayer towards God. Were there not a Providence, what should the Saints do? which way could they turn themselves for comfort? in a storm of Persecution what doth their fear do? it terminates not on man but God, and that upon very good reason; because man is but, as *Attila* called himself, *Flagellum Dei*, the staff or rod in the hand of God the great Moderator: but if there be no such thing as Providence, the staff is no longer in Gods hand, but in mans; he may do what he pleases. Hence in such a case it looks like a piece of reasonable Idolatry to fear man who determines the event; and like a piece of reasonless piety to fear God, who doth just nothing at all: and what doth their faith do? they fly under the Almighty shadow, and fix their faith as a rare engine, upon that singular Providence, which runs towards them in a more than ordinary sweetness through the Covenant of Grace: in this posture they stand as secure, as if by Divine art they could remove the troublous Earth into a quieter *ubi*, or at least be untroubled in the troubles of it. But if there be no Providence, what can they do? their shadow is departed, their faith which

may

may not take so low a center as earth or man, hath no Providence or place in Heaven to fasten it self upon, it being irrational to stay on the mercy or power of him who doth just nothing in such events; Faith now is no more it self but a dream or fancy about some Providence or invisible hand which is not: and what shall their patience do? in such cases they use to lay themselves down at Gods feet, as Lambs not opening their mouths; or else speaking low, and as it were out of the dust of creature-vileness, in some such submissive terms as those of *Ely*, *It is the Lord, let him do what seemeth him good*; an excellent posture for a creature under the great Governour! But if he govern not, patience is no more it self; neither under man, a meer fellow-creature, should it be in so low a posture: it is a Grace which can live no-where but under Providence. The taking away of Providence ruins patience in the very foundation, no less than the taking away of precepts doth obedience. And what can their prayer do? it can unlock Heaven, and by importuning the Governour of the World do great things: but if God rule not, it is but a meer insignificant thing; no tolerable account can be given, why in such cases they should address themselves to him who is no Moderator. Thus we see that the Doctrine of Providence is of great moment to the Graces of the Saints. I shall conclude all with the pious words of two Emperours; the one is *Mauritius*, who seeing his Wife and Children murder'd, said, *Justus es, Domine, justa judicia tua.* The other is *Maximilian*, who in the time of Pope *Julius* the second, expressed his thoughts touching Providence thus, *Deus æterne! nisi vigilares, quàm male esset mundo, quem regimus*

Chap. 8. *regimus nos? ego miser. venator, & ebriosus ille ac sceleratus Julius?*

There being a Divine Providence, such as spreads it self over all things, what acknowledgments and adorations should be paid to it? it upholds and directs all things, it stoops down to worms and hairs; it governs the great things of the Church and the World; it ascertains the most casual events; it rules over the freest agents; nay, it reduces sin it self, the most horrible of ataxies into order; it brings light out of darkness, order out of confusion, good out of evil; it leaves *nihil inordinatum in universo*, nothing simply totally inordinate in all the World. O how should we hang and depend upon it! our purposes should all have that pious condition, *If the Lord will, we will do this or that*, Jam. 4. 15. Our motto should be, *nihil sine Deo*, nothing without Providence. In all our ways we should look up and wait for the good hand of God to direct and prosper us, without which vanity takes us, and all comes to nothing. In our converses with men we should look above them to him who sits at the stern and rules: Do they do us good? let us remember the fountain is above, man is but the channel; not the least good drops from them, but what was distilled out of them by Providence. *Jacob* saith, *That he saw Esaus face as the face of God*, Gen. 33. 10. Little of God was to be found in *Esau*, yet in his kindness *Jacob* spied out a beam of the Divine Goodness and favour. Do they deal ill with us? let us consider no more of their malice or wrath can issue forth upon us than Providence will suffer, the remainder shall be restrained and kept back: in their verbal reproaches and obloquies let us say with *David*, the

Lord

Lord hath bid him curse. In their real injuries and oppressions, let us say with *Job*, the *Lord hath taken away*; still our eyes should be lifted up above instruments to that wise Providence which orders all. In all the great affairs of the Church and the World let us still hold to this, *the Lord reigneth*, Psal. 93. 1. Providence governs the World, and all in it: heresies and bloody persecutions may break out as a flood, yet Truth shall stand, and the Church built upon it. In a word, seeing God is universal Governour, we should fear him in every place, eye him in every work, submit to him in every event, depend upon him in every estate, and glorifie him in all his administrations. This is indeed to confess his Kingdom which ruleth over all, and practically to own his Providence, which sweetly and strongly disposes all things to his own Praise and Glory.

CHAP. IX.

The Doctrine of Original sin, the great moment of it. Adam's *sin imputed to us. The proof of it from Scripture.* Adam's *capacity.* Adam's *righteousness. Objections answered. Our inherent pravity. The proof of it from Scripture. The experience of our hearts. The actual sins in the world. The doctrine of Original sin manifested from Christs extraordinary Conception. His Headship opposed to* Adam's, *from the institution of Baptism. The wickedness of the* Jews *in crucifying of Christ. The purchase of Regeneration and Salvation made by Christ. A short improvement of this Doctrine.*

IN the next place I shall proceed to consider Original sin, the Doctrine of which is very momentous. The *Psalmist* in the fourteenth *Psalm* notably sets forth the corrupt estate of man by nature; and again, he sets it forth in the 53. *Psal.* almost in the same words, pointing out to us the great necessity and utility of this Doctrine, which admirably tends to undeceive and deliver us from that fascinating opinion of our own righteousness and worthiness, which too much charms the hearts of all men; and withal to prepare and make us ready to accept a cure from Christ, and his regenerating Grace. This is a most necessary fundamental Doctrine. St. *Austin* speaking of *Adam* and Christ, saith, *In horum duorum hominum causa proprie fides Christiana consistit:* the Christian faith stands in the knowledg of those two men; the one

Moll. Com. in Psal, 53.

De peccat. Or. lib. 2. cap. 24.

one the ſpring of ſin and death; the other the ſpring of grace and life. And ſpeaking of the *Pelagians* as denying Original ſin, he charges them, *fundamenta Chriſtianæ fidei evertora*, to overturn the foundations of the Chriſtian faith. Without the knowledg of this ſin, that excellent rule, γνῶθι σεαυτὸν, know thy ſelf, becomes altogether unpracticable; a man though near to his own ſoul, is a ſtranger to it; though he hath a reflecting faculty, yet he cannot make a true inſpection into his heart; he ſees only his outſide: within there is a deadly wound, yet he feels it not; a ſink, a chaos of corruptions, yet he perceives it not: that holy image which was the beauty and pure rectitude of his nature, is departed and gone; yet he is not concerned at it. He is, as *Nazianzen* ſpeaks, *totus lapſus*, all fallen, all out of order; yet it ſeems to him as if all were well and in a due poſture: he is miſerable, and poor, and blind, and naked, and yet inſenſible in all theſe, according to that falſe or rather no-judgment that he hath of himſelf: he is happy in his miſery, rich in his poverty, ſeeing in his blindneſs, beautiful in his ſhame and ſpiritual nakedneſs; in the midſt of ſtraits and neceſſities he finds no need of Chriſt, or regenerating grace: the neceſſity and excellency of theſe appears in ſuch proportion as the depth and breadth of that ſin is apprehended to be. Hence it is obſervable on the one hand, Thoſe who own *Adam* to be a fountain of ſin and death, do withal own Chriſt to be a fountain of righteouſneſs and life. Thoſe who ſee the horrible ataxy and pravity in our nature, ſee alſo the neceſſity and excellency of Grace in the repairing of it. On the other hand the *Pelagians* and *Socinians*, who deny Original ſin, are

Chap. 9.

Epiſt. 90, & 94.

 enemies

Chap. 9. enemies to Grace; it is in the power and will of man, *vel nitere flore virtutum, vel sentibus horrere vitiorum,* to make himself beautiful with the flowers of virtue, or horrid with the brambles of vice. So *Pelagius. In nostra potestate situm est, ut Deo obtemperemus,* it is in our power to obey God. So the *Racovian* Catechist. And what room is there for Grace, when the power and free-will of man may do the work? The *Pelagians* affirmed, that before the Law men were saved by Nature, afterwards by the Law, afterwards by Christ. The *Socinians* say, that under the Old Testament good men were saved without any respect to Christ or faith in him, and what need then was there of Christ, or his satisfactory sufferings for us? the great work might be done without him. Hence it appears that to deny Original sin is to cast off Christ and Grace. The *Jewish* Rabbins, who made the evil figment in mans heart to be but a light matter, small as a thread, weak as a woman, ruleable by the good figment of our own reason, were very ignorant of that great point of Regeneration. Hence *Nicodemus* a Master in *Israel* was startled and stood at a maze at our Saviours Doctrine about it, *How can a man be born when he is old? can he enter the second time into his mothers womb and be born?* saith he, *Joh.* 3.4. Such carnal and gross expostulations could never have dropt from him if he had had a true sense of Original sin, but for want of that Regeneration was a strange and unintelligible mystery to him. The Pagan Philosophers had some glimmerings of Original sin; hence they complained that the soul had lost her wings, and crept upon these lower things; that it was in the body as a prison, and there lookt out at the grates of sense;

Aust. de Grat. Christ. c. 18.

Cap. 10.

Aust. ad Bonif. lib. 1. cap. 21.

Socin. de Serv. pars 3. cap. 2.

Chap. 9.

ſenſe; that it was fallen from the happy Region, and inclined to evil. But, becauſe theſe were but glimmerings, they did not ſo much as dream of Grace or Regeneration; becauſe they did not ſee the depth and venom of our Original wound, they thought there was *medicamentum in latere*, enough in the Power and Free-will of the ſoul to heal it ſelf: they reckoned all virtues to be among the τὰ ἐφ' ἡμῖν, the things in our power; and accounted the will to be ſuch a miſtreſs of it ſelf, that it might make it ſelf good and excellent at its pleaſure. By all theſe inſtances we ſee plainly, that the Doctrine of Original ſin is very uſeful and momentous.

Original ſin is ſet forth by many names in Scripture. It is called Sin, The ſinning ſin, The ſin that dwelleth in us, The ſin that doth eaſily beſet us, The Law of ſin and death, The Law in the Members, The fleſh and the old man, The root of bitterneſs, The plague of the heart: in the Fathers it is called the paternal poyſon, The firſt radical ſin, The venom and ſtroke of the old ſerpent, The contagion of the ancient death, The weight of the ancient crime, The injury of our Original. And St. *Auſtin*, that he might aſcertain that in which he oppoſed the *Pelagians*, called it Original ſin, from whence that name was afterwards frequent in the Church: it was ſo called, partly becauſe we have it in our Original; it is interwoven with our nature, and may ſay to every one of us, As ſoon as thou wert, I am; partly becauſe it is derived to us from *Adam*, the head and original of mankind. *Hence when *Julian* the *Pelagian* argued thus againſt Original ſin: He ſins not who is born: he ſins not who begets: he ſins not who creates. By what

* Non peccat iſte qui naſcitur, non peccat ille qui genuit, non peccat iſte qui condidit; per quas rimas inter tot præſidia innocentiæ peccatum fingis ingreſſum? *Auſt. de Nupt.* l. 2. 28.

Chap. 9.

Quid quærit latentem rimam, cum habeat apertissimam januam? Per unum hominem, ait Apostolus, quid quærit amplius?

what chinks or cranies among so many guards of innocence, do you feign that sin did enter? St. *Austin* answers him thus: Why doth he seek a chink or a crany, when he hath an open gate? *By one man*, saith the Apostle, what would he have more? It is that one man *Adam*, the original of mankind, by whom sin entred into the world; it is by him that it is derived to us. That one Text, touching the one man, is enough to break and sweep away all the subtile cobwebs which the *Pelagians* and *Socinians* have spun out of their Wit and carnal Reason to oppose the Doctrine of Original sin.

Original sin consists in two things:

1. In that *Adams* first sin is imputatively ours.

2. In that we have an inordination and inherent pravity derived upon us from him.

The first thing is, *Adams* first sin imputatively ours: not that God reputes us to have done it in our own person; not that it is imputed to us in the full latitude, as it was to *Adam*. We sinned not as the head and root of mankind, we murdered not the whole humane nature; we did not usher in sin and death upon the world: no, as the Apostle saith, this was δι᾽ ἑνὸς, by one *Adam*; but as soon as any man becomes *proles Adæ*, in conjunction with him, it is imputed to him, *pro mensura membri*, in such sort and proportion as is competent to him, being a part and piece as it were of *Adam*. *Aquinas* illustrates this by a notable instance: Murder as a sin is not imputable to the hand in it self, as distinct or separate from the body; but as it is a Member in man, and moved by his Will: in like manner the sin of *Adam* is imputed to us, not so properly as we are in our selves, but as

12. Quest. 81. Art. 1.

we

we are parts and pieces of him, and derived our nature from him. *Adams* sin was past before we were born. It is therefore, as *Bellarmine* well expresses it, communicated to us in that manner, as a thing past can be communicated, namely by imputation; we did not personally commit it. It is therefore imputed to us in that measure, as is fit and just for it to be imputed to those who are parts and members of *Adam*. In that capacity it is constructively and interpretatively ours, and accordingly God justly reckons and imputes it unto us. That this is so, I shall offer some Considerations;

Chap. 9.

Nobis communicatur eo modo, quo communicari potest id quod transiit, nimirum per imputationem, *De Amiss. Grat.* l. 5. c. 17.

1. That of the Apostle is very pregnant; *by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned*, Rom. 5. 12. In the Original it is, ἐφ' ᾧ πάντες ἥμαρτον, in him, that is, in *Adam* all have sinned. Those words ἐφ' ᾧ are Relative. Three things, as St. *Austin* observes, are set down in this verse before; *Adam*, Sin, and Death: those words relate not to sin, for Sin in the Greek is a Feminine; nor to death, for men do not sin in death, but dye in sin; therefore they relate to *Adam*, *in him all have sinned*. It's true, others take the words, ἐφ' ᾧ causally, for that all have sinned. But I think that, as I said before, they are to be taken Relatively, *in him all have sinned*. Thus those three things, which the Apostle conjoyned together in this verse, that is, the propagation of sin, the original of death, and the foundation of both, very well cohere together in this manner. The first we have in those words, *By one man sin entred into the world*. The second in those, *Death passed upon all*. The third in those, *In him all have sinned*. Thus those

Cont. 2. Epist. Pel. l. 4. c. 4.

Chap. 9 those phrases, *sin entred, death passed*, have a plain explication. Sin did not stay in *Adam*, but it entred into the world: But if *Adams* sin be not imputatively ours, how did it enter? It entred by Imitation, say the *Pelagians*: but how vain is this? Sin entred upon all, upon whom death passed, and death passed upon all without exception. But neither infants, who sin not actually, or after the similitude of *Adams* transgression; nor those adult persons, who sin actually, but never so much as heard of *Adams* sin, could have sin from *Adam* by Imitation. We are all sinners, and children of wrath, not by Imitation, but by nature; *Adams* sin was not meerly his own, but ours by Imitation. Thus sin entred into the world, and as a penal fruit of it, death passed upon all; it did not stay at *Adam*, but passed upon all: and if *Adams* sin became not ours, how should that be? The Apostle doth not barely set down sin and death, but sets them down in their order and connexion. First sin entred, and then death passed, and that not as a meer infelicity or misery, but as a just punishment for sin. Hence it is observable, that the Text saith, *That death came by sin, and so passed upon all.* The Particles (*by* and *so*) shew that death passed upon all as a punishment. If *Adams* sin were not all mens, how could death pass upon infants, who have no actual sin? God is not, cannot be unjust; where there is no fault, there is no room for punishment; if infants in no sense transgressed the Command in *Adam*, the death in the threatning cannot fall upon them, *Quâ justitiâ parvulus subjicitur peccati stipendio, si nulla est in eo peccati pollutio?* saith *Fulgentius*; With what justice can an infant be subject

De Incar. c. 14.

ſubject to the wages of ſin, if the pollution of it be not in him? May there be *pœna ſine cauſa*, a puniſhment without a *why* or a *wherefore*? It cannot be. If therefore, even Infants in *Adam* died, as the Apoſtle ſpeaks, 1 *Cor.* 15. 22, then in *Adam* all ſinned, as he tells us in the frequented Text. That this is the genuine meaning of it, doth not only appear by the Text it ſelf, but by that which followeth: *By one mans diſobedience many were conſtituted ſinners*, v. 19. No unimputed ſin can do this. If therefore *Adams* ſin conſtitute us ſinners, it is imputed to us. To ſay, as the *Socinians* and ſome others do, to conſtitute us ſinners, is only to make us obnoxious to death, and ſo to be treated as ſinners, is a thing vain and repugnant to the Text. To be treated as a ſinner, is not to be conſtituted ſuch. To be treated as a ſinner, when a man is not ſuch, is very unjuſt and unequal. To be a ſinner, is to be culpable or guilty of a fault; and the proper ſignification muſt be retained. The Apoſtle in this Chapter evidently diſtinguiſhes between ſin and death, tranſgreſſion and condemnation, and makes *Adam* the origine of both, firſt of ſin; and then, by ſin, of death: Therefore *Adam* firſt makes us ſinners, and then obnoxious to death. Thus the words being taken relatively, *In him all have ſinned*, the concluſion is plain, That *Adams* ſin is imputed to us. Nay, if the words be taken cauſally, *for that all have ſinned*, the concluſion is the very ſame; If *death paſſed upon all men*, *becauſe all have ſinned*, then Infants, becauſe death paſſes upon them, have ſinned: And how have they ſinned? Not in their own perſons, they are not capable of ſinning actually; but in *Adam*, the root of mankind: Not

Chap. 9.

Chap. 9. by an Imitation, they are not capable of ſuch a thing; but by a participation of the firſt ſin, which by a juſt Imputation becomes theirs.

2. The capacity which *Adam* was in, is very conſiderable. He was not conſidered as a meer individual perſon, but as the Principle and Origine of Human nature. The admirable endowments of righteouſneſs and immortality, were truſted and depoſited in his hands, not meerly for himſelf, but for his poſterity. The command was not given to him as to a ſingular perſon, but as the Root and Head of Mankind. The Covenant made with him, run thus: If he did (as he was able) obey the command, he ſhould transfer innocency and life to his poſterity; If not, he ſhould transfer ſin and death to it: We were in him naturally, as latent in his loins; and legally, as comprized within the Covenant. This is very clear, becauſe the death in the threatning annexed to the command given to him, falls upon his poſterity. Had not the command extended to his children, the threatning could not have reached them. Had not they ſinned in *Adam* their Head and Root, death could not have faln upon them in ſuch ſort as it doth; that is, in a ſtate of infancy, void of any actual ſin of its own. This being the true ſtate of things, it is no wonder at all that *Adams* ſin ſhould be imputed to us as parts and pieces of him. *Adam* was here conſidered as the Root and Origine of mankind: his Perſon was the fountain of ours; his Will the repreſentative of ours. *Omnes nos unus ille Adam*; We were one with him, and branches of him. Hence we ſinned in his ſin, and putrified in him as in the root. Theſe things, if weighed, give an eaſie ſolution to all the

cavils and objections which the *Pelagians* and their followers make against the imputation of *Adams* sin to us. First, They say, *Deus, qui propria peccata remittit, non imputat aliena*: God, who forgives us our own sins, doth not impute to us another mans. But here is a great mistake, as if *Adams* sin were just nothing at all to us. *Adam* was the Root, and bore all mankind in himself; we were seminally and legally in him: His sin therefore was not alien altogether to us, but in a sort our own. We sinned in him as our Head: We fell with him as the branches fall with the body of the Tree. St. *Austin* saith, Though *Adams* sin were alien *proprietate actionis*; yet it was ours *contagione propaginis*. *Gregory Nazianzen* speaking of *Adams* sin, cryes out pathetically, *O infirmitatem meam!* O my infirmity! St. *Bernard* notably expresses it, *Culpa aliena est, quia in* Adam *omnes nescientes peccavimus, nostra, quia etsi in alio nos tamen peccavimus, & nobis justo Dei judicio imputabatur, licet occulto*: *Adams* sin was alien to us, because we ignorantly sinned in him; yet it was ours, because we sinned, though in another; and it was to us imputed by the just, though secret counsel of God. Again they say, That which is properly sin in us, is voluntary, and an act of our will; but *Adams* was not such. I answer: The foundation of this Objection, That all proper sin is voluntary, or an act of our will, is not universally true: Vain thoughts are sin, and such as are the objects of a good mans hatred, much more of the hatred of the Holy One; yet they are no acts of our will. The first risings and stirrings of lust, which antecede consent, are sins, and yet no acts of our will. The mutinies and rebellions of the lower faculties against Reason, are sins, and yet

Contr. *Jul.l.6*: cap. 4.

Serm. 1. Dom. 1. Post. 8. Epiph.

Chap. 9. no acts of our will. But might this rule hold in actual sin, yet surely it cannot in original; for then there should be no such thing as original sin, though Scriptures, Fathers, Councils, assert it; though the Church have been possessed of this truth in all ages; yet it is an error, there is really no such thing: For neither was *Adams* transgression the act of our will, neither is the inherent pravity in us such. If then we confess original sin, we must acknowledg that the rule extends not to it. Thus when *Julian* objects, That there is no sin in Infants, because they have not the exercise of free-will; St. *Austin* distinguishes thus: *Hoc recte dicitur propter proprium cujusq; peccatum, non propter primi peccati originale contagium*; Whatever may be said in actual sin, it is not so in original. Further, *Adams* sin as to us, may be said to be voluntary, in two respects; the one is this: It was voluntary, *voluntate primi parentis*, in the will of *Adam* the Head of Mankind, while he stood in his integrity. He was the moral Head of Mankind, and, as *Bellarmine* speaks, *Totius humani generis gessit personam*, he sustained the person of all mankind; his will therefore was interpretatively ours; our will was virtually in his. Murder is imputed to the hand, because the will, though it be not there, is yet in that person of whom the hand is a part. In like manner *Adams* sin is imputed to us, because the will, though it was not personally in us, was yet in him, of whom we are parts and members. Thus that learned Professor Dr. *Ward*, *Ex voluntate primi parentis, ex quo tota posteritas derivatur, peccatum illud in posteris, velut in membris Adæ, voluntarium esse censetur*; The will of the first Parent, from whom all the posterity is derived, renders his sin voluntary in

Contr. *Jul.* lib. 3. cap. 5.

De Peccat. Or. 107.

all

all men, as being members of him. The other respect is this, it is voluntary in us, in our own persons habitually; there is in us an evil frame and disposition to sin and transgress as *Adam* did; the act was his, yet a seed of it is found in us. Further, they say, It is against justice and equity, that *Adams* sin should be imputed to us; that we, innocent in our selves, should be guilty by a sin not our own. I answer, *Adams* capacity considered, there is no injustice in it; he was the head and root of mankind, he was the common Trustee of righteousness and immortality for all; the Covenant was made with him for himself and for his posterity; his sin therefore was not meerly his, but ours; neither are we born innocent, but guilty: If it were against justice and equity to impute his sin to us, then it was against justice and equity to punish us for it with death temporal, spiritual, eternal: But the latter is false; so therefore is the former. Death falls as a punishment upon Infants void of actual sin of their own: Thus the Apostle lays it down clearly, *Sin entered into the world, and death by sin; and so death passed upon all men*, *Rom.* 5. 12. Death was not a meer misery or infelicity, but a just punishment. Surely it consists not with justice and equity, that proper punishment should fall on persons altogether void of guilt; or that the threatning of death should seize upon those who no way transgressed that command to which it was annexed; therefore the imputation of *Adams* sin to us, is so far from being against justice and equity, that without it, the equity and justice of God in inflicting death as a punishment upon all men, cannot be reasonably cleared. I need add but one thing more, God dealt with *Adam* the

head

Chap. 9. head of mankind, upon terms of abundant equity: for as *Adam* sinning, was to transfer sin and death to us; so *Adam* obeying, was to transfer righteousness and immortality to us: The terms were equal on both hands; we were in him as our head, as well for the obtaining of blessedness upon his obedience, as for the incurring punishment upon his disobedience. These objections being removed out of the way, I conclude, That the capacity which *Adam* stood in at first, is a clear evidence, that his sin is imputed to us.

3. If *Adams* sin be not imputed to us, then neither was his righteousness so; then we never were righteous, we never were esteemed such in Gods account; then we are not fallen creatures, we are meerly simply as God made us: Then what need of renovation or regeneration? An unfallen creature is uncapable of reparation; Whence then, or by what way could it possibly come to pass, that there should be an innate inordination or proneness to evil in us? Such things cannot be found in an unfallen rational creature, yet doubtless they are found in us. The Scripture tells us, that we are naturally dark; nay, darkness it self: *That the heart is deceitful above all things, and desperately wicked.* Nay, the very Philosophers spied out this. Hence *Tully* saith, That man was brought forth into life, not by nature as a Mother, but as a Step-mother; with a body naked, frail, infirm, with a mind anxious in troubles, low in fears, soft in labours, prone to lusts. Upon which St. *Austin* glosses thus, *Naturam accusavit, rem vidit, causam nescivit, latebat eum cur esset grave jugum super filios Adam.* He accused nature, the thing he saw, the cause

Contr. *Jul.* L. 4. cap. 12.

cause he knew not, the grievous yoke on the sons of Adam was hid from him. Nay, the very *Socinians*, though in the point of Original sin they are more blind and void of sense than Pagans, confess thus much, *Homines ad peccandum sunt naturâ proni*: Men are by nature prone to sin: Nay, it is added, sense and appetite draw them, as it were, with chains to vice. Thus saith one of them. Whence then is this natural inordination and pravity? Is it from the fall? We are not fallen creatures. Is it from the Creator? It is impossible. Darkness cannot be from the Father of lights, nor pravity from the fountain of infinite goodness. *Adams* sin not being imputed to us, no tolerable account can be given, how it should ever come to exist among men. But supposing what is most true, That it is naturally in us; yet, unless *Adams* sin be imputatively ours, it is not sin in us: What though we want knowledg and righteousness? It is not *Carentia justitiæ debitæ inesse*, a want of what ought to be in us; it is not a privative want, a want of what we once had in *Adams* righteousness, and afterwards lost in his sin; but it is a meer negative want, a want of that we never had, nor never forfeited. *Adams* righteousness being not imputed to us, we never had it; *Adams* sin being not imputed to us, we never forfeited it; such a meer negative want, is no sin. What though there be a pravity and propensity to all manner of sin in us? It is no sin in unfallen creatures, it is no sin to be made or created, it is no sin to be born or brought forth; it is no sin, if there be no cause or foundation of it in us; and there can be no cause or foundation of it in us, if we no way participate of *Adams* sin; it may be called misery, but it is no

Chap. 9.

Volk. de Rel. l. 1. c. 6.

sin:

Chap. 9. ſin: Hence that ſaying of St. *Auſtin*, *Nulla foret hominis culpa, ſi talis a Deo creatus eſſet, qualis nunc naſcitur*; There would be no fault in man, if he were created ſuch by God, as he is now born; the pure primordials of nature cannot be culpable. That man, who is meerly what his Creator made him, is as he ought to be. The reſult of all is this: *Adams* ſin not being imputed to us, there can be no ſuch thing as original ſin; though this Doctrine hath been maintained in the Church in all ages; yet there is no ſuch thing, neither is *Adams* ſin imputatively ours; nor yet is the natural pravity in us any ſin. If therefore we will acknowledg original ſin, we muſt acknowledg that *Adams* ſin is ours by a juſt Imputation. Thus much touching the firſt original thing in ſin: *Adams* ſin is imputatively ours.

The other is this, We have an inordination, and inherent pravity in us; this depends upon the former. All habitual ſin, hath an eſſential relation to ſome actual ſin precedent; no man can be a ſinner habitually, who is totally free from actual ſin. If we had not in ſome ſenſe ſinned in *Adams* ſin, we could not have been habitually vitiated by it. At firſt man was an excellent creature, ſparkling with a divine image of knowledg and righteouſneſs; all was in harmony, the rational powers of the Soul were ſubordinate to God their Creator; the ſenſitive powers were ſubject to the rational; in every part there was a juſt decorum: But upon the fall, which was interpretatively ours, the Crown fell from our head, the Glory of the Divine Image departed, the Soul became naked, the very ſhame of the body told it, that the primitive rectitude was wanting; darkneſs fell upon

the

the Mind, the once region of light; bondage and impotency fell upon the Will, the once seat of power and liberty; all was out of frame: The rational powers turned rebels to God; the sensitive were all in a mutiny against the rational. There was in us a pravity, an horrible propensity to all manner of iniquity; a *Belial*-heart, such as is *evil, and only evil, and that continually*. This pravity runs parallel with our being and humanity; it overspreads the whole Fabrick of our nature, and so adheres to it, that even in the Saints it is not utterly extinct till the last breath; nor totally cleansed away, till the Clay-walls of the body fall into the grave. This is the ἐπιθυμία συλλαβοῦσα, the conceiving-lust; the womb where all iniquity is formed. This is the Grave or *Sheol* in man, which in its unreasonable desires never hath enough. This is that Concupiscence, which, as the *Rabbins* say, doth *ædificare inferos*, make and build an Hell for men. Now that there is such an inordination and inherent pravity in us, doth easily appear by the following Considerations.

1. The Scripture doth abundantly testifie it. *Adam begat a son in his own likeness* (after his image), *and called his name Seth*, Gen. 5. 3. *Adam* was created in the likeness of God, *v.* 1; but after his fall he begat a son in his own likeness. When God created man in his likeness, it was *sanctus sanctum*, an Holy God created an holy man: But when *Adam* begat a son in his likeness, it was *corruptus-corruptum*, polluted *Adam* begat a polluted son: and in the Text there are two words (*likeness* and *image*) to set the greater brand upon corrupt nature. It is remarkable, that the Text doth not here speak of *Abel*, who dyed with-

Chap. 9.

out issue; nor of *Cain*, all whose progeny was drowned in the flood; but of *Seth*, by whom all mankind hath hitherto been continued in the world: which shews that none are exempted from it. *God saw that every imagination of the thoughts of mans heart, was only evil continually*, Gen. 6. 5: and afterwards God saith, that it was so from his youth, Gen. 8. 21; according to the original it is, Every formation or figment of the heart; all that was framed or effigiated there, is only evil, and that from his youth: Where the *Hebrew* word used, reaches in other Scriptures even to infancy. Which shews, that we are transgressors from the womb. Hence one of the *Jewish Rabbins* being asked when the evil imagination was put into man? answered, From the hour that he is formed. Hence that ancient saying, *Ipse ortus iniquitas est*; Our first rise is iniquity. *Job* speaking of mans birth, saith, *Who can bring a clean thing out of an unclean? not one*, Job 14. 4. Man, who is of unclean Parents, must needs be unclean. Nothing but supernatural grace can purifie such an one; none but the Holy One can make us clean. *David* cries out, *Behold I was shapen in iniquity, and in sin did my mother conceive me*; in the *Hebrew* it is, *warm me*. *Psal.* 51. 5. He confesses that there was iniquity even in *primo ardore*, in the first warmth of natural conception: before he was born or saw the light, he was polluted and unclean. *Antequam nascimur, maculamur*, saith St. *Ambrose*; Before we are born, we are polluted. Our Saviour speaking of Regeneration, saith, *That which is born of the flesh, is flesh*, Joh. 3. 6. In natural generation there is nothing but flesh or corrupt nature; the Spirit or Divine nature is from Regeneration only.

Apol. Dav. cap. 11.

only. St. *Paul* ſtiles this inward pravity, *a body of ſin*, Rom. 6. 6. It is a loathſome carkaſs made up of vile matter. It is not ſo much one ſin, as virtually all; other ſins are parts and branches of it. The weight and preſſure of this body made even St. *Paul* cry out, *O wretched man that I am, who ſhall deliver me from the body of this death!* Rom. 7. 24. Thus, and much more, doth the Scripture bear witneſs to this truth.

Chap. 9.

2. No man, who ſeriouſly looks into the frame of his own heart, can want a proof of this truth. Upon a faithful inſpection into himſelf, a ſink of ſin, a Chaos of turpitudes and horrible irregularities will appear to be in him. Reaſon was lighted up by God; but it is now as a beam prodigiouſly cut off from the fountain of light. Leaving the firſt Truth, it wanders and loſes it ſelf in a wilderneſs of Errors. Forgetting its great Original, it gropes in the dark about the Supreme End, and cannot of it ſelf find the dore to true happineſs. It doth, and that by a ſingular priviledg above other creatures, know its Maker; and yet in an unreaſonable manner it turns away from him, and ſeeks an happineſs in the lower World, or at beſt in it ſelf. It ſhould, like the Celeſtial bodies, move circularly; and after a ſurvey of all creatures, return back to the ſame point from whence it came, which is the boſom of God himſelf; and yet it flies away from him, and makes its neſt in one Creature-vanity or other. It hath a natural and indelible inſtinct after happineſs, and perpetually cryes out, *Who will ſhew us any good?* And yet it is not able ſo much as by a holy thought to aſpire after the great Bleſſedneſs ſet forth before it in the Goſpel. Heavy things deſcend by a right line to their center: Brutes haſten

 to

Chap. 9. to those things which are congruous and convenient to their natures: Only Man, though endowed far above these with Reason and Liberty, falls short, and misses the mark. Pure Precepts, excellent Promises, heavenly Mysteries, are set before him in the Gospel, yet without a supernatural illumination, he cannot perceive or receive them; at most he sees them only in the image or picture of the Letter, but not in their liveliness and spiritual glory: a form or shell of knowledg he may have, but he doth not tast or savour the sweetness of them. And all this because his Reason, though active enough in naturals, is in spirituals but as an eye without an optick faculty, dark, nay darkness it self. The Will, though its proper object be good, turns away from God, who is Goodness it self, and seeks its chief good somewhere else. It opens it self in a free choice to every vanity that passes by; yet is it shut to God and all the offers of grace; forsaking God the Fountain of Liberty, it becomes an arrant Slave and Drudg to sin; and, which is wonderfully prodigious, it is in love with its chains, and loth to be made free indeed. All the goodness in God, Christ, Heaven, Blessedness, outwardly proposed, move it not to stir a foot towards such attracting objects; still it hangs in vanity, and lyes upon the dunghill of the world, and rowls it self in the mire of one lust or other. It hath an enmity against God, who made it free; it would be above his Will who is Supreme: rather than its inordinate lusts should be restrained, it would have God cease to be. There is in every man, as St. *Austin* speaks, *Amor sui usq; ad contemptum Dei*, a love of himself, even to the contempt of God. The Affections are all vain, earthly, carnal,

De Civit. l. 14. cap. 28.

carnal, mutinous against reason; insomuch, that they by an unnatural violence depose it, and so unman the man: Hence he becomes as the beasts that perish. The Reason saith, this or that is good; but the Affections repugn and resist. The Soul is paralytick, Reason moves to the right hand, Affection to the left, and carries all before it: Hence that saying, *Video meliora proboq;, deteriora sequor.* The Affections, which primitively were servants to Reason, are now upon the Throne. Reason, though once a Royal Prince, is dethroned and become servile. That which is the glory of our nature, and proves us to be men, that is hurried up and down by the rude rabble of lusts and malapert passions. This being the natural frame and temper of man, let us sit down and consider; Was it thus from the beginning? Was humane nature such in the first impression? Did God put his Reason under a Cloud, or his Will into chains and servitude? Was it from God, that the one turns away from the first truth, and the other from the chief good? Did God put into man an instinct after happiness in vain, or inspire into him an immortal spirit, that it might creep upon the earth, and pour out it self to every vanity? Did God create man at variance with himself, and at first set up that unnatural intestine war, which is between the rational and sensitive powers? Was it his pleasure, that the inferior faculties in man should contumaciously reluct against the superior; or that the superior should basely serve the inferior? Without doubt it cannot be. God is light, purity, Wisdom it self; these things are darkness, corruption, ataxy, and cannot be from him. No other account can be given of them but this;

Chap. 9. That they are the bruises of the fall, the wounds of corrupt nature.

3. No man, who looks abroad into the World, can with any colour oppose this truth. The millions of actual sins, which as a mighty deluge overspread the world, are as so many pregnant proofes of that original pravity which is in us. In the old world all flesh had corrupted its way, *Gen.* 6. 12. Afterwards, all nations walked in their own ways, *Acts* 14. 16. That is, in sinful ones: sin is the course of the world, *Ephes.* 2. 2. It is the element and proper *ubi* of it; the whole world lies in it, 1 *Joh.* 5. 19. And whence is it, that sin is so universal, that iniquity abounds in all times and places? Our Saviour opens the bloody fountain of it, *Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies,* Matt. 15. 19. All these black troops of wickedness, issue out from the corrupt heart of man; the inherent pravity which is there, is seminally all the monsters of vice. The Apostle *Paul* proving all under sin, doth thus describe the corrupt estate of men; *There is none righteous, no not one. There is none that understandeth, none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one. Their throat is an open sepulcher, with their tongues they have used deceit, the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: The way of peace have they not known: There is no fear of God before their eyes,* Rom. 3. Here the Apostle paints out corrupt nature; not that all men actually do these things, but that there is in every

every one, even from their infancy, a πανσπερμία, an universal seminary of iniquity, a venemous root of all actual sins. In this respect, the description appertains to all, even to little infants; and the scope of the Text requires, that it should be so interpreted: for before this description, the Apostle tells us, that *all are under sin*, *vers.* 9; and after it, that *every mouth is stopped*, that *all the world is guilty before God*; that *by the deeds of the law, no flesh shall be justified in his sight*, *vers.* 19, 20: and afterwards, that *all have sinned, and come short of the glory of God*, *vers.* 23. If the description did not reach all men, his conclusions drawn from thence would not hold; the description might extend to some, yet others, at least little Infants, might not be sinners or guilty; and consequently might be justified by the Law, as having nothing against them. The Apostle therefore here, by the actual sins of some, proves original sin in all; and upon that account proves all to be guilty, under sin, and unjustifiable by the Law; because all have that inherent pravity, which is the root of actual sins. St. *James* tells us, That *every man is tempted, when he is drawn away of his own lust and enticed*, Jam. 1. 14. Lust or original concupiscence, is the great tempter; it doth not only entice as an object, but by a kind of *impetus* and importunity, it draws us away from God the infinite goodness, to one creature-vanity or other; by its motions and titillations it wooes for a consent, and afterwards it brings forth the outward act of sin. The world tempts outwardly, but this is *domesticus hostis*, a traitor within in our own bosom; it tempts not objectively only, but effectively, really inclining us to sin: it is a perpetual tempter, *Resist the Devil*

and

and he will fly from you, Jam. 4. 7, but make never so great a resistence against this lust, it will not in this life fly from you, neither can you fly from it. This is that which conceives and brings forth all the actual sins in the world: Nay, it is that which distils sinfulness into the best actions of Saints; all the crying abominations in the world, and all the defects in the Church are the progeny of it. This is the root of all bitterness, the *fomes peccati*, the nest and womb of all actual sins.

It may be thought perhaps that all this discourse is besides the intended scope, original sin was not exemplified in Christ: But I answer, It was not indeed exemplified in him, but the Doctrine of it may be undeniably drawn from him. To this end I shall offer these particulars.

1. The conception of Christ is very considerable. He was conceived in the Virgins womb, not in the ordinary way of nature; not by the conjunction of man and woman, but in a Divine and extraordinary manner; in a way above all the power and law of nature. Hence the Angel tells the Virgin *Mary*, *The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee*, Luk. 1. 35. Hence it is said, that *she was found with child of the Holy Ghost*, *Matt.* 1. 18. That is, the body of Christ was formed by the infinite power and virtue, though not out of the substance of the Holy Spirit. The substance of Christs flesh was taken out of the Virgin, and like unto ours; but the structure and manner of framing of it, was infinitely surmounting that of ours. Hence his flesh is said, *to be a tabernacle not made with hands, not of this building*, *Heb.* 9. 11. It was not set up in the

the natural way of generation, but in a miraculous supernatural manner; and why was it thus, but that his humane nature might, as St. *Luke* ſpeaks, be an holy thing, pure from the leaſt tincture of ſin? All men, who come from *Adam* in a natural way, contract guilt and pravity in their original; but his fleſh was formed out of the ſubſtance of a Virgin in a miraculous and extraordinary manner, that ſo he, though like to us in all things, might not be like to us in ſin; that he might partake of our fleſh and blood in a pure and unſpotted way: here we ſee, purity was his prerogative, the common lot of our nature is corruption. It's true, the *Pelagians* are not afraid to aſſert, That Chriſt was free from all contagion of ſin; *Non excellentia propria & gratia ſingulari, ſed communione naturæ, quæ omnibus ineſt infantibus*; Not by any proper excellency and ſingulár grace; but by a communion of that nature which is in all Infants. But this is in effect to ſay, that the coming of the Holy Ghoſt upon the Virgin, the overſhadowing her by the power of the Higheſt, were ſuperfluous and vain; all might have been as well in an ordinary way: this is to rob Chriſt of his prerogative, to bring down the Saviour to the common level of the ſaved, which can never indeed come to paſs. There is a great difference between Chriſt and us in this point; our bodies are formed in the ordinary courſe of nature, but his was formed in an extraordinary ſupernatural way. We were in *Adam*, *ſecundum rationem ſeminalem*; We deſcended from the ſeminal vertue in him. But he was in *Adam* only *ſecundum ſubſtantiam corporalem*; He took the materials of a body from the Virgin; but the *modus conceptionis*, the manner of framing of it,

Chap. 9.

Auſt. ad *Bon.* l. 4. c. 2.

Chap. 9. was supernatural. We come forth into the world by that common benediction, *Increase and multiply*; but he came into the flesh by that singular promise, *The seed of the woman shall break the Serpents head.* We see here a plain difference. Hence it appears, that purity was a singular priviledg in Christs birth; and pollution is the common lot of ours.

2. The capacity Christ stood in is to be noted. He was set up to be a common head of righteousness and life; and that tells us, that before him there was another, who by his fall was a common head of sin and death. Famous is that place, *Rom.* 5. *If by one mans offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ. As by the offence of one, judgment came upon all men to condemnation; so by the righteousness of one, the free gift came upon all men to justification of life. As by one mans disobedience many were made sinners; so by the obedience of one, shall many be made righteous.* We see here two heads, *Adam* and Christ, both are set before us, the one cannot be well known without the other; the Pagans know neither, Christians must confess both. If they say, Christ is an head communicating righteousness and immortality to us; they must also say, *Adam* was an head communicating sin and death to us; else the Apostles Parallel is vain and frivolous, in that Christ, who obeyed in a publick capacity, is opposed to *Adam*, who sinned only in a private one. Both these heads must be admitted, or neither; if both, then there is sin from *Adam*, as well as righteousness from Christ. Thus St. *Bernard* saith, *Alius qui peccatorem constituit, alius qui justificat a peccato,* (Epist. 190.)

alter

alter in ſemine, alter in ſanguine; One *Adam* makes us sinners, another makes us righteous; the one by his ſeed, the other by his blood: if neither, then the obedience of Chriſt is made fruitleſs and to no purpoſe. Hence St. *Auſtin* ſaith, That the Doctrine of Original ſin muſt be defended againſt the *Pelagians*, *Ne evacuetur crux Chriſti*, leſt the Croſs of Chriſt be made of no effect: According to the tenour of that place, one head cannot ſtand without the other. If *Adam* derive not ſin to us, neither doth Chriſt derive righteouſneſs; both muſt be only patterns; neither, communicative heads; which to ſay, is utterly to overturn the ſcope of the place.

Chap. 9.

De Nat. & Grat. c. 6. & 7.

3. Our Saviour Chriſt inſtituted Baptiſm, and that for Infants; but if there be no Original pollution in them, What need a waſhing-ordinance for them? The waſhing of their bodies, whoſe pure, innocent, undefiled Souls are uncapable of ſpiritual waſhing, is but a ſhadow without ſubſtance, a Sacrament without internal grace, a thing too inſignificant for Chriſt the Wiſdom of God to inſtitute. Hence when the *Pelagians* on the one hand granted the Baptiſm of Infants, and on the other denied Original ſin; St. *Auſtin* ſaith, that they ſpoke wonderful things. *In Sacramento Salvatoris baptizantur, ſed non ſalvantur, redimuntur ſed non liberantur, lavantur ſed non abluuntur*; In our Saviours Sacrament Infants are baptized, but not ſaved; redeemed, but not delivered; waſhed, but not cleanſed. And a little after he asks, If they are ſaved, what was their ſickneſs? If delivered, what their ſervitude? If cleanſed, what their pollution? Take away the Doctrine of Original ſin, and the Baptiſm of Infants ſeems to be a very ridiculous thing.

Contr. *Jul.* L. 3. c. 3.

Chap. 9.

Aust. de Pecc. Orig. l. 2. c. 5.

thing. To avoid this absurdity, the *Pelagians* asserted, That the Baptism of Infants was necessary, not because there was any Original sin in them; but that they might be capable of the Kingdom of Heaven. But I answer, Where there is no defect, there is all due perfection. If Infants are pure and free from all sin, then have they all the righteousness and rectitude which ought to be in them; and if they have so, they are, without Baptism, capable of Heaven; or if they were not, the baptismal-washing, which imports pollution, seems to be a ceremony very unfit and incongruous to be applied to them who are without spot, or to render them apt for Heaven.

4. In and about the death of Christ, two things are considerable; The one is the horrible wickedness of the *Jews* in crucifying him: The other is, The infinite merit which is in his death and sacrifice. Both will manifest the Doctrine of Original sin.

First, The horrible wickedness of the *Jews* in crucifying him will do it. The rottenness of the root shews it self in the branches; the malignity of Original sin appears in actual ones, especially in those which are of a deeper stain than others are. It was the aggravation of *Solomons* sin, that his heart was turned from the Lord, who had appeared to him twice, 1 *King.* 11. 9. The more eminently God appears to us, the more aggravated are our actual sins against him; and the more aggravated those are, the more vile and venemous doth the inward root of them appear to be. When God appears to us in Reason, which is a beam from him more precious than a world, it speaks desperate corruption in men, that the brutal part should usurp and rule over it; that the

the vile ſenſual luſts ſhould tread down that Divine ſpark, and, as it were, annihilate it, that nothing of God might have place in the heart. When God further appeared in the Law and the Prophets, to raiſe up a purer knowledg of himſelf than was to be found in Reaſon, as it lay in the duſt and rubbiſh of the fall, it argues a greater pravity and malignity in men, that they ſhould murder his Prophets, and trample his Sacred Laws, the images of his holy Will, under their impure feet; this was in effect, as much as in them lay, to explode God out of his own world, and practically to ſay, that he ſhould not reign there. When God yet more eminently appeared, when he ſent his own Son, very God of God, to be manifeſt in the fleſh; whoſe glory broke forth moſt illuſtriouſly in excellent Doctrines and Miracles; whoſe whole life among men was nothing but innocency, purity, mercy, meekneſs, goodneſs, humility, love, zeal, heavenlineſs, holineſs, obedience, and all manner of virtue, in ſpotleſs perfection; one might have thought that men would have reverenced the Son; that the indwelling-corruption, however it had rioted under other manifeſtations, would here have made a pauſe, and ſtood as one aſtonied and over-awed at ſo ſtupendious an appearance, infinitely tranſcending all other: For what is the little ſpark of Reaſon, to the brightneſs of Gods glory? Or the Law in the letter, to incarnate Sanctity and Holineſs? Or what are all the Prophets to him who came out of the Fathers boſom, and brought down ſupernatural Myſteries into the world? Here it might have been expected, that Iniquity ſhould have ſtopt her mouth, and held her hands; that the Divine Majeſty of this appearance ſhould have

Chap. 9.

made

Chap. 9. made Corruption to retire, and hide it ſelf in the ſecret of the heart. But alas, the event was quite contrary; Original Corruption here did its utmoſt, and ſhewed forth all its malignity; the wicked *Jews* cried out, *This is the heir, come let us kill him:* They reviled, raged, blaſphemed, perſecuted, apprehended, accuſed, condemned, buffeted, and at laſt crucified the Lord of Glory. Oh matchleſs wickedneſs! never did Original ſin ſo fully diſcover it ſelf, never did the Hell in the *Belial*-heart ſo deſperately break forth as here. We ſee here our Corruption in its true colours and malignity; it is the root and fountain of the higheſt impieties; Antichriſt-like, it oppoſes all that is called God; it would have nothing of God remain; it would trample down every appearance of him, not in Reaſon or Laws only, but in his own Son, in God incarnate; and, were it poſſible, it would even crucifie and annihilate the Deity it ſelf: rather than part with its dear luſts, it would have God ceaſe to be.

The next thing conſiderable, is the infinite Merit in Chriſts death: it procured two things for us, Regeneration and Salvation. Firſt, It procured Regeneration for us: This is a moſt precious thing, it new-frames and new-moulds us; it produces a new ſpiritual being; it draws the Divine image and likeneſs upon the heart; it ſets the ſoul into an holy order and rectitude; and whence is it but from the Spirit? Or how is that procured, but by Chriſt and his ſweet-ſmelling Sacrifice? The Apoſtle tells us, That the Holy Ghoſt which renews us, is *ſhed on us abundantly through Jeſus Chriſt our Saviour*, Tit. 3. 5, 6. Through him it is that the Holy Spirit comes down and effects this excellent work in us. Again, it procured

cured Salvation for us. That we are ſaved from our ſpiritual enemies,that we are at laſt crowned with life-eternal, it is from Jeſus Chriſt alone. Hence the Apoſtle calls him *the author of eternal ſalvation*, Heb. 5.9; not the Miniſter, but the Author of it, meritoriouſly procuring, and efficaciouſly giving it to his people. But now if there be no ſuch thing as Original ſin, much of the precious purchaſe of Chriſt muſt be loſt; he purchaſed Regeneration, but there being no Original ſin, where or in whom will it be neceſſary? What, in Infants? In thoſe pure innocent ſouls there is nothing to be healed, nothing to be mended or new-made; where there is no ataxy of ſin, there all is in order and harmony; where there is no turpitude of ſin, there all is in ſplendor and glory: here's no need at all of Regeneration. Hence, as St. *Auſtin* obſerves, the *Pelagians* denying Original ſin, were under a neceſſity to ſay, That Infants did not *indigere medico*, want the Phyſician Jeſus: and upon this that excellent Father paſſes this cenſure, That therein they erred not in ſome light matter, but *in ipſa regula fidei*, in the very Rule of Faith by which we are Chriſtians. Or what, in the Adult? I anſwer, They which are without Original ſin, may live without Actual: therefore the *Pelagians*, who denied Original ſin, held, very conſonantly to their Principles, That men might live without ſin. Thus they argued: He that can abſtain one day from ſin, may abſtain two days, three days, thirty days, three hundred days, nay for ever. And again, *Si neceſſitatis eſt, peccatum non eſt; ſi voluntatis eſt, vitari poteſt*: If the thing be of neceſſity, it is no ſin; if of will, it may be avoided. Take away Original ſin, their arguments muſt hold good:

Auſt. de Pec. O. l. 2. c. 29.

Jer. Rial. adu. *Pelag.* l. 1. c. 2.

Auſt. de perfect. juſt.

Chap. 9.

good: *Adam*, while totally void of ſin, might have kept himſelf ſo: Why may not all others, if void of Original ſin, do ſo? Having no inward corruption to intice or draw them away unto ſin, they may live without it. Here again there is no need of Regeneration. To go on a little further: Suppoſe a man do fall into one act of ſin; yet one act of ſin, if we believe the *Pelagians* and *Socinians*, cannot corrupt the human nature or Will; the man may riſe again by his own Will, and all will be well again. As yet there is no need of Regeneration. Nay, ſuppoſe a man to fall into an habit or cuſtom of ſin, in ſome degree, yet why may not the Will, that noble Principle of freedom, extricate it ſelf? The Corruption is not ſeated in nature, but in a contracted habit; why may not the Will by contrary acts unravel that habit, and rid it ſelf of it? And that habit or inclination being gone, what need would there be of Regeneration? An outward Reformation may be neceſſary, but what need of Regeneration? That in Scripture is the renovation of a man originally corrupted: Hence our Saviour preſſing the neceſſity of Regeneration, doth not urge it from the actual ſins of men, but from their natural pravity: *That which is born of the fleſh, is fleſh*, Joh. 3. 6: that is, thoſe who have only a carnal generation, and ſo are originally corrupt, are corrupt; therefore they ſtand in need of Regeneration, or the participation of a new ſpiritual nature. But if there be no ſuch thing as Original corruption, then according to our Saviour's argument, which preſſes it from thence, there is no need at all of Regeneration. Accordingly it may be obſerved, that thoſe men who deny Original ſin, do

Auſt. ad *Bon.* l. 1. c. 1. Cat. Rac. c. 10. *Volk.* de Ver. Rel. l 5. c. 18.

extremely

extremely fumble and slubber over that great point of Regeneration, for the most part confounding inward Principles with outward Actions. *Regenerari ad vitæ mores & actiones referendum est*, saith *Volkelius*: Regeneration is to be referred to the manner and actions of the life. *Ex Christo nasci nihil aliud est quam ejus spiritus participem esse, Christi autem spiritus voluntatis divinæ obedientia est*, saith *Socinus*: To be born of Christ, is nothing else but to be partakers of his Spirit; and his Spirit is obedience to the Divine Will. All is placed in outward actions; nothing is said of those internal Principles of Grace which are the proper effect of Regeneration; and the Reason of this is, because denying Original sin, they know no other Regeneration, but outward Reformation only. Much after the same rate speak some other Divines, who, not in express terms denying Original sin, do yet lessen and diminish it; their discourses of Regeneration proportionable to their Principles, have but little savour or spiritual relish in them: upon the whole matter, we see that there is little need of Regeneration. Again, Christ purchased Salvation, but there being no such thing as Original sin, Who shall be saved by him? Shall infants be saved by him? Indeed, of such is the Kingdom of Heaven, but what are they saved from? Is it from sin? There is no spot in them; Christ came in the likeness of sinful flesh, they do no more; they have no real flesh of corruption in them. Is it from wrath? There can be none due to sinless creatures. Is it from Satan? He may come and find nothing in them, nothing belonging to his black Kingdom. Is it from the world? They are not yet mentally, morally entred into it, so as as to be capable of

Chap. 9.

De Ver. Relig. lib. 4. cap. 4.

De Servat. pars 4. cap. 6.

Chap. 9

falling into the snares of it; there is therefore nothing at all for infants to be saved from. Hence the Fathers in the Council of *Carthage* do in their Epistle to Pope * *Innocent* tell us, That according to the *Pelagians*, there is nothing in Infants to be saved or redeemed; nothing vitiated or held under the power of the Devil; neither was blood shed for their remission. Hence St. † *Austin* argues thus, He that saith, that Infants have nothing to be saved from, denies Christ to be a Jesus to them. What is Jesus? Jesus is by interpretation a Saviour, a Saviour is Jesus; those whom he doth not save, because they have nothing to be saved from, he is not to them a Jesus. Thus we see, that there being no Original sin, Infants (which what Christian heart can bear?) are not saved by Christ. Shall the adult be saved by him? As I noted before, they who are without Original sin, may live without actual; and so, being void of all sin, are uncapable of being saved, because they have no sin to be saved from. It was the opinion of **Cassianus*, That Christ was, *aliorum salvator, aliorum susceptor*, the Saviour of some, the Susceptor of others; the first were drawn in by Grace, the second prevented Grace. This made *Prosper* say, *Huic sententiæ is potest præbere consensum, qui se a Christo non vult esse salvatum*, He may consent to this opinion, who would not be saved by Christ. *Cassianus* denied Original sin; he thought, that in the first sin *Adam* only sinned, that the Will in us is as free to good, as it was in *Adam* before the fall; and hence he held, That the Church was particoloured, part of it was justified by Grace, part by Freewill. These latter, whom nature advanced, were more glorious than those whom grace freed: These latter were uncapable of being saved,

be-

*Non est quod in eis salvetur, vel tanto pretio redimatur, nihil est in eis vitiatum, nihil sub diaboli potestate captivum, nec pro eis fusus est sanguis in remissionem peccatorum. *Crab. Conc. Tom.* 1. fo. 470.

† Qui dicit, infantilem ætatem non habere quod salvet Jesus, omnibus fidelibus infantibus Christum negat esse Jesum. Jesus quid est? interpretatur Jesus salvator, salvator est Jesus; quos non salvat, non habendo in eis quod salvet, non est illis Jesus. *Aust.* de *Verb.* Apost. Ser. 8.

* *Prosper* Contra Collat.

because they had nothing to be saved from. Hence it Chap. 9. follows, That Christ is not the Saviour of all his body, but of part of it; that he saves not all his people from their sins, but some. We see clearly by these things, that if Original sin be denied, much of Christs purchase will be made fruitless and of no effect. As therefore we would have a part in Christ and his purchase, we must confess our selves to be pieces of old *Adam*, and to have a share in his sin.

It being certain, That there is corruption in us, we should reflect and take notice of it. This is that which depraves the whole man, and turns him into a man of sin: every faculty groans under the burden of it, every part hath its wounds and putrifying sores. The Understanding, a spark of immortality, is dropt out of its orb, fallen from the first truth and fountain of light; darkness covers it, a black vail holds back its eyes from the glories and beauties of the spiritual world. The Thoughts, which are the first-born of the mind, are vain empty things, like the Fools eyes in the ends of the earth, garish and running up and down from one thing to another, having no more dependance than is in the broken words or speeches of distracted men; like Quicksilver never fixed, unless it be upon trifles or sinful objects. The Will, the principle of liberty, turns away from the supreme good; as a slave it lies in the chains of lust, impotent, and in it self unable to lift up a choice or option towards happiness: its averseness to that good which would ennoble and beautifie it, reproaches it with the fall; its propensity to that evil, which soils and deturpates it, upbraids it as an apostate from its original. The Affections have lost their wings, and

Chap. 9. ſink down to the lower world as their center; there they lye in the mire and turpitude of inordinate luſts, and without the elevations of Grace they cannot raiſe up ſo much as a deſire towards the things above: they are Apoſtates from Heaven, and Rebels againſt that Reaſon which came down from thence to reign over them. The Members of the Body, are all inſtruments of iniquity, ready to execute all the commands of ſin; the whole man is overſpread with an univerſal contagion. This is the root of bitterneſs, the ſeed of all manner of impieties. Every one doth not actually ſay with *Pharaoh*, *Who is the Lord?* Nor with the bloody *Jew*, *Crucifie the Son of God*; nor like the proud Antichriſt, exalt himſelf above God: but all theſe are ſeminally in us, there is *aliquid intus*, ſomewhat in every ones heart anſwering thereunto. There is that in us, which would trample down every appearance of God in Reaſon, ſacred Laws, holy Motions, offers of Grace; nay, and that which, if it were poſſible, would annihilate God himſelf. This is an abyſs of all evil, this is a black chaos which hath all manner of iniquities in it; and upon the warmth of temptation, will be ready to bring them forth into act. Oh! What matter of lamentation is here? How ſhould we mourn over this innate corruption? Is it nothing to us to have immortal ſpirits void of God and all ſpiritual perfections? Nothing, to have a Reaſon without light, a Will without liberty? Nothing, to have a troubled ſea of inordinate paſſions, and innumerable luſts croaking there? Nothing, to carry an Hell in our own boſom, to have an enmity againſt that good, which, if received, would perfect and make us happy; and a proneneſs to that evil,

* which,

which, being imbraced, will corrupt and make us miſerable for ever? May we here ſpare our tears? Or can we do leſs than fill our ſelves with ſhame and ſelf-abhorrency? *Paulinus* would not let his Picture be drawn, becauſe of the in-dwelling ſin. *Erubeſco pingere quod ſum*, ſaid he; I bluſh to paint what I am. St. *Paul* cryes out, *O wretched man that I am, who ſhall deliver me from the body of this death!* Rom. 7. 24. How ſadly ſhould we look upon that forlorn ſpectacle, I mean our corrupt ſelves! How ſhould we lothe our ſelves, and lye low at Gods feet, if peradventure he may give us a better nature! Of what vaſt concern is it to wait upon God in Ordinances, and by ardent devotions to preſs into Heaven, that there may be a new-creation in us! And when that great work is wrought in us, How ſhould we lift up free-grace, and ſing *Hoſanna's* to it for ever! How often ſhould we have that in our mouths, What hath God wrought! We marred the firſt Creation, and he hath ſet up a ſecond. We lay in the ruines of the fall, and he came down thither to rear up his own image in us again. Graces are now growing there, where ſin had its ſeat; the Holy Spirit now inhabits there, where Satan dwelt and reigned: And what an excellent change is this! Let us diſtinguiſh our ſelves according to the two *Adams*. Whatever is vitious or defective in us, relates to the firſt *Adam*; whatever is gracious or perfective of our nature, relates to the ſecond. Never can we be too humble under the ſenſe of Original corruption which adheres to our nature. Never can we be too thankful for that ſupernatural grace which gave us a new nature. Becauſe we have a Divine nature in us, we ſhould

Chap. 9. ſhould live ſutably to it. Had we had but one ſingle creation, we had been eternally bound to ſerve and glorifie God; but when he ſets to his hand the ſecond time, to create us again in Chriſt Jeſus unto good works, how ſhould our lives anſwer thereunto! When in the horrible Earthquake at *Antioch* the Emperor *Trajanus* was drawn out of the ruines, it was a very great obligation upon him to ſerve and honour God who ſo ſignally delivered him; how much greater obligation lyes upon us, who are drawn by an act of grace out of the ruines of the fall? How ſhould we live in a juſt decorum to that Divine nature which we are made partakers of! We ſhould ſtill be bringing forth the fruits of the Spirit, and ſhewing forth the praiſes of him who hath called us out of darkneſs into his marvelous light. Again, becauſe the reliques of corruption are ſtill remaining even in the regenerate, we ſhould ever be upon our ſpiritual watch; we ſhould ſet guards within and without, that ſin may not creep in by the ports of ſenſe, nor riſe up out of the deep of the heart. When a temptation approaches to us, we ſhould ſay as an holy man did, *Auferte ignem, adhuc enim paleas habeo*; Take away the fire, yet I have chaff within. If a *Jonah* fall into a pet againſt God; if a *David* wallow in adultery and blood; if a *Peter* deny his Lord with a curſe, What may not we do! The remnants of Original ſin in us, ſhould make us keep a watch over our hearts, and ponder the path of our feet. Our fleſh is an *Eve*, a Tempter within us; nay, a kind of Devil, as an Ancient ſpeaks, *Nemo ſibi de ſuo palpet, quiſque ſibi Satan eſt.*

CHAP.

CHAP. X.

Touching Grace. The fountain of it Gods love. The streams supernatural gifts. The center Heaven. Its freeness, in that all perish not in the fall; Original sin meriting death, and Christ being a free gift. Its freeness in chusing a Church to God. Election not of all; no Legislative act; but a singling out of some to life in an infallible way, and meerly of Grace. Its freeness in the external and internal Call. The distinction between the two Calls. The efficacy of Grace as to the Principles of Faith and other graces; with the manner of their production, as to actual believing and willing; with the proofs of it, as to perseverance in faith and holiness. The Habits of Grace defectible in themselves, but not in their dependence.

HAVING spoken of Original Sin, I shall next consider of Grace, which heals that deadly wound. Grace, in the primary notion of it, is the Love and Good-will of God towards sinners; and in a secondary sense, it is those saving-gifts which are derived from that Love. These are called Graces, because they lye in mans heart, as beams of that eternal Grace which is in Gods; and tend to that Glory in Heaven which is Grace consummate. Gods will goes foremost, and works those Graces in mans, which make him meet for eternal happiness. The fountain of Grace is the free-love of God; the streams of it are supernatural gifts in men; the center of it is the glory of Heaven. These things shew us the true notion of Grace.

1. The

Chap. 10.

1. The Fountain of Grace is Gods free Love, which moves it self, and gratuitously flows out in spiritual blessings; these issue out of love, and that is a motive to it self. Emphatical is that of the Apostle, *If by grace, then it is no more of works; otherwise grace is no more grace: but if it be of works, then it is no more grace; otherwise work is no more work*, Rom. 11. 6. It is essential to Grace to be gratuitous; unless it be so, it loses its nature. Upon this account *Pelagius*, that Enemy of Grace, but for his counterfeit Recantation, had had in the *Palestine* Council a just *Anathema* for that saying, *Gratiam dari secundum merita*, That Grace was given according to merits or works. When the *Pelagians* said, *Quia ego prior volui, Deus voluit*, Because I first willed, therefore God willed; Saint *Austin* tells them, That they brought in Merit, that Grace was then no longer Grace: *In omni opere sancto*, saith he, *prior est voluntas Dei, posterior liberi arbitrii*; In every holy work Gods will is first in order, and then mans. Without this order, Grace cannot be Grace, nor God God. If he be not the Fountain of all good, if the least good start up and anticipate his will, he is not, as becomes him, the origine of all good. The Fountain of Grace must therefore be in his Love.

Aust. Hyp. l. 3.

Si vel tantillum boni a Deo non est, jam non omnis boni effector est, eoq; nec Deus. *Bucer.*

2. The streams of it are Supernatural Gifts. It's true, natural benefits are in some sense grace; but this is not the noted acception of the word in Scripture. This acception was but *Pallium Pelagianorum*, the *Pelagians* cloak under which they hid their Heresie. Hence, when that question was asked, What that Grace was which *Pelagians* thought was given without any precedent merits? Answer was made, That

Aust. Epist. 105.

That it was the humane nature, in which we were made; for before we were, we could not merit a being. Thus they confounded Grace and Nature together; but the gifts of Grace are above the sphear of Nature, and altogether undue to it. Indeed in Innocency righteousness was natural to man, not that it was a principle of Nature, or an emanation from thence; but that it was necessary and due to that Integrity, which God would set up the human nature in. God would make man very good, and how that could be without righteousness, I know not. Moral goodness, is that which is proper to a reasonable creature; neither can it be wanting, but there will be a maim in the creature. There was in man an Union of rational powers, in which he had communion with Angels; and sensitive, in which he had communion with Beasts. This Union could not be made in a perfect orderly manner, unless the sensitive powers, being the more ignoble, were subjected to the rational, being the more excellent faculties; that subjection could not be without a righteousness. This is the rectitude and harmony of humane nature: without it all the parts and powers of the Soul must needs jangle into confusion. God would have man to serve and obey him in a perfect manner; And how could this be without a principle of holy love? Which way should there be actual righteousness without original? Without an internal rectitude, man could not love God, as he ought, *amore amicitiæ*, with a love of friendship, for his own sake; and without such a love, referring all to God and his glory, all mans acts, *a primo ad ultimum*, must needs be sin. God would set before a man a most glorious end, the happiness of the beatifical vision: And how should man

Chap. 10. ever arrive at it without righteousness? Or want that righteousness which qualifies for it? Such a want would set him below the most contemptible creatures; none of which are destitute of that furniture, which is requisite for the reaching of their ends. In all these respects, righteousness was natural, and in a sort due unto man in Innocency. But after mans fall and forfeiture of Original righteousness, saving gifts are altogether supernatural; not only as being above the power of nature, but as being totally undue to it. To the state of Innocency, righteousness was in a sense due; but to the state of Corruption, there was nothing due but wrath.

3. The center of it is the Glory of Heaven; Grace prepares a Kingdom for Believers. Hence God bids them, come and inherit the Kingdom prepared for them from the foundation of the World, *Matt.* 25.34; it prepares them for the Kingdom. Hence that of the Apostle, *Giving thanks to the father, who hath made us meet to be partakers of the inheritance of the saints in light*, Col. 1.12. The first rise of Grace, is in the bosom of eternal love; the appearance of it in men, is in supernatural gifts: the period and center of it, is in the Glory of Heaven.

Two things in this point of Grace offer themselves to our consideration; the freeness of Grace, and the Divine efficacy of it.

First, The freeness of Grace is to be considered, and that in two or three particulars.

1. It is of Free-Grace, that all mankind doth not eternally perish in the ruines of the fall: That there is a possibility of Salvation for any one Son of *Adam*. When the Angels sinned but one sin, God turned them down into chains of darkness for ever: Might he not in justice have dealt so with fallen men? He

was

was not bound to repair the Angels, those golden Vessels, once inmates of Heaven; and who can, who dares conceive such a thought, That he was bound to repair men who are but Images of clay, dwelling in the lower World? I know many differences are assigned, Man sinned by seduction, Devils by self-motion; in the fall of Man, all the human nature fell; in the fall of Angels, all the Angelical nature fell not. The sin of Angels was more damnable than Mans, because their nature was more sublime than his. Men are capable of repentance, but Devils not; because whatever they once choose, they do will immovably. But alas! all these are but *extra*-Scriptural conjectures. Man, though tempted, was voluntary in the transgression; all men were involved in the fall, but that's no apology for the sin: The sin of Man, if not so high as that of Angels, was yet a damnable one. It is a vain dream, to suppose, that Almighty Grace could not have wrought a gracious change in Devils. That which differences us from them, is, as the Scripture tells us, no other, than the meer Grace and Philanthropy of God towards us; he might justly have left us under that wrath, which our apostacy deserved. Two things will make this evident.

1. Original sin, which reaches to all, is properly sin; and, being such, merits no less than eternal death. We all sinned in *Adams* sin, by that one man, *sin entred into the world:* The disobedience of that one, constituted all sinners; which unless it had been imputatively theirs, it could never have done. The want of Original righteousness is properly sin, because it is the want of that which ought to be in us; it ought to be in us, because the pure spiritual

Chap. 10. Law calls for an holy frame of heart: it ought to be in us, or else we are not fallen creatures, but are as we ought to be: If it ought to be in us, then the want of it is properly sin. The Apostle proving that all are sinners, and short of the Glory of God, tells us, That *there is none righteous, no not one; none that understandeth, none that seeketh after God. They are all gone out of the way. They are together become unprofitable. There is no fear of God before their eyes*, *Rom.* 3. Which words denote a want of that habitual righteousness which ought to be in all, even in little Infants: That want is sin, else the Apostle could not from thence conclude, That all, Infants not excepted, have sinned and come short of the glory of God. To want habitual righteousness, which ought to be in us, is to be sinners, and short of our original. That original concupiscence, which is in all, is properly sin; it is over and over called sin in Scripture, it is the root and black fountain of all impiety, it is opposite to the Law and Spirit of God, it impels to all sin, it fights against all graces, and particularly against that of love to God: where the creature is inordinately loved, there God is not loved with all the heart and Soul. These things make it appear, That Original sin is properly sin; and if so, it merits no less than death eternal. The Scripture abundantly testifieth this, *The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord*, Rom. 6. 23. In which we have a double Antithesis, Wages is opposed to Gift; and eternal Death to eternal Life. *By one man sin entred into the world, and death by sin*, Rom. 5. 12: Not meer infelicity, but sin entred; not meer temporal death, but eternal

nal followed upon it. Hence the Apostle tells us, That there was κρίμα εἰς κατάκριμα, judgment unto condemnation, and that upon all men, *vers.* 16, and 18. *We are by nature children of wrath, even as others*, Eph. 2. 3. He doth not say, by practise or custom; but by nature, we are Children of wrath, that is, worthy of it. Nature, as corrupted, is here opposed to Grace; which, as the Text after speaks, saves us: wrath appertains to nature, salvation to grace. This one Text is as a stroke of Lightning, to lay all men* flat and prostrate before God: even little Infants, being unclean in themselves, cannot, if unregenerate, stand at Gods right hand, and enter into the holy Heavens; they must therefore stand at his left, and go into darkness. Hence St. *Austin*† tells the *Pelagians*, who denied Original sin, That they must forge out of their Shop of Heresy, a middle place for such Infants, as are Aliens from the Grace of Christ: If Infants are unregenerate, they cannot enter Heaven the place of bliss. If, as the *Pelagians* say, they are free from sin, they cannot go to Hell the place of misery. *Tertium ignoramus*, A third place I know not, nor can find any such in Scripture: They are therefore subject to eternal death for their Original sin. The sum of this Argument we have in *Anselm*, *Si originale peccatum sit aliquod peccatum, necesse est omnem in eo natum, in illo non dimisso damnari.* If Original sin be sin, it is necessary, that every one born in it, should be condemned for it, unless it be pardoned; it being impossible, that any one should be saved, so much as with one unremitted sin. If Original sin be indeed sin, and do merit death eternal, then God may justly inflict that death for it,

Chap. 10.

* Hoc uno verbo, quasi fulmine, totus homo, quantus quantus est, prosternitur: *Bez. in Loc.*

† Finge *Pelagiane* locum, ex officina perversi dogmatis tui, ubi alieni a Christi gratia vitam requiei & gloriæ possidere parvuli possint. *Aust. Hyp.* l. 5.

De conc. Virg. cap. 27.

Chap. 10. ſeeing he cannot be unjuſt in doing an act of juſtice, in inflicting that puniſhment, which is due to ſin.

2. As on Mans part there is a merit of eternal death; ſo on Gods, the miſſion of Chriſt to ſave us was an act of meer Grace. This is ſet forth in Scripture, *God commended his love towards us, in that while we were yet ſinners Chriſt died for us*, Rom. 5.8. *In this was manifeſted the love of God towards us, becauſe he ſent his only begotten ſon into the world, that we might live through him*, 1 Joh. 4.9. *God ſo loved the world, that he gave his only begotten ſon, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life*, Joh. 3.16. We ſee here, the ſending of a Saviour was an act of meer Grace; and Grace, being ſurely free and ſelf-moving, might have ſuſpended its own act; and that ſuſpenſion, had it been, would have left all men in the ruines of the fall, and that without any colour of injuſtice at all in God. There is a vaſt difference between mercy in Man, and mercy in God; Man ſhews it *ex officio*, out of duty, and in every failure he is unmerciful: but God ſhews it, *ex arbitrio*, out of Sovereignty, in ſuch ſort as he pleaſes; and to do more he is not obliged. Hence Gods Purpoſe and Grace are joined together, 2 *Tim.* 1. 9. His Mercy, though an infinite Ocean, lets not out a drop towards fallen creatures, but according to his good pleaſure: If God antecedently to his own decree and promiſe, was bound to ſend his Son to ſeek and to ſave that which was loſt; then the ſending of him, was not an act of grace, but of juſtice and neceſſity: it muſt, it ought to be ſo; the Grace and Love revealed in the Goſpel, is a meer nullity, a thing no way free or gratuitous: but if, as the truth

is,

is, God were not bound to ſend a Saviour, then he might have ſuſpended his own act, and left all mankind in the ruins of the fall.

No man who believes theſe two things, *viz.* That Original ſin is ſin, and merits wrath; That the Miſſion of a Saviour is Grace and ſelf-moving; can poſſibly have hard thoughts of Gods Decree in the point of Reprobation. We being by Original ſin in a ſtate of wrath, what might not God do with us? Might he not juſtly leave us in the corrupt Maſs? Or might he not juſtly puniſh us there? If not leave us, then, as he would be juſt, he was bound to give a Saviour, and by conſequence the giving of him (which is *horrendum dogma*) is no more Grace or Mercy, but Neceſſity: If not puniſh us, then as he would be juſt, he was bound not to do an act of Juſtice; I mean, not to inflict that death which is as due wages to every ſin. To me it is clear, That God cannot be cruel or unjuſt, either in denying a Redemption purely gratuitous, or in inflicting a death juſtly due to a ſinful creature. St. *Auſtin* brings in the *Pelagians* murmuring thus: *Injuſtum eſt in una eademq; mala cauſa, hunc liberari, illum puniri.* And then anſwers, *Nempe ergo juſtum eſt utrumq; puniri, quis hoc negaverit!* If Original ſin be ſin, and Grace Grace; if God may be juſt in puniſhing, or free in giving, then he might without any colour of injuſtice, have condemned all men; and if ſo, he might have reprobated all men, and then no ſcruple can be made touching the reprobating of ſome. *Theodore Cornhert*, who in his life wrote againſt *Calvin* and *Beza* touching Predeſtination, at his death confeſſed, That God might do his pleaſure in ſaving or condemning him; there was no reaſon

Epiſt. 105.

Integrum Deo eſt, ſervare vellet an reprobare, nil eſſe quod conqueratur.

 reason of complaint either way. It is very observable, that those who deny Reprobation, do either in whole or in part deny Original sin, saying that it is no sin, or, which is all one, improperly such; orelse they have no true notion of Grace in the freeness and self-motion of it. And to do either, what is it? To deny Original sin, is to contradict the Letter of Scripture, the judgment of the Church; nay, and the experience of all men who will but reflect upon themselves. To deny Grace to be free and self-moving, is to say Grace is not Grace, and to evacuate the Gospel, and to take away the glory of it. Neither of them may be done by any who calls himself Christian. The true notion of Sin is, That it is such a violation of the Law, as merits death eternal. The true notion of Grace is, That it operates freely and of self-motion. God, though under no necessity, though he might have left faln men as well as faln Angels, under sin and wrath, was yet pleased out of his meer good pleasure to give a Saviour unto men, and to open a dore to them of salvation. This is free-Grace indeed, and for ever to be adored. Thus much touching the first thing.

2. It is of free-Grace that God chuses a Church and people to himself; that he designs some certain individual persons to the infallible attainment of Grace and Glory. And here I shall consider two things; first, That there is such an Election. And then, That it issues out of meer Grace.

1. There is such an Election of men unto Grace and Glory. Thus the Apostle, *He hath chosen us in him before the foundation of the world*, Eph. 1. 4. *He predestinated us to the adoption of children by Jesus Christ*,

Christ, ver.5. In the clearing of this I ſhall lay down ſeveral things. Chap. 10

1. Election is not of all, but ſome. It's true, *Huberus* aſſerted an univerſal election of all men: But this is directly oppoſite to Scripture. *Few*, not all, *are choſen*, Mat. 22. 14. The elect are oppoſed to the blinded ones, *Rom.* 11. 7; a clear diſtinction is made between veſſels of honour and diſhonour, between veſſels of mercy and wrath, between thoſe that are written in the book of Life, and thoſe that are left out of it. Election is called ἐκλογὴ· it ſeparates and ſingles out ſome to mercy in a way of choice. Were it of all, it could not be Election, there could be nothing of choice in it. The Elect are ſaid to be choſen out of the world, *Joh.* 15. 19: but all are not choſen out of all, that's impoſſible. Election therefore is of ſome individual perſons only: *The Lord knoweth thoſe that are his*, 2 Tim. 2. 19. Their names are all down in the book of life. *Phil* 4. 3, οὗτος, this individual perſon, this very *Paul*, who but now was breathing out blood againſt the Church, this is a veſſel of election, *Acts* 9.15, ſaith God to *Ananias*. The elect are called a remnant, *Rom.* 11. 5, becauſe it is made up of ſome individual perſons ſpecially ſingled out of the corrupt maſs unto God. The will of Gods Complacence reſpects Graces without a diſtinction of perſons; *Every one that fears God, is accepted*, Acts 10. 35. *A good man draws out favour from the Lord*, Prov. 12. 2. But the will of Gods Benevolence, ſuch as Election is, is diſtinctive of perſons; for this decrees certain bleſſings to certain perſons, and not to all. Election therefore is not of all, but of ſome.

2. Election is not Legiſlation. The ſecret Coun-

ſels of Princes are not their Edicts; neither is Gods Election a Legiſlation. Election is an Eternal Decree, Legiſlation is in time. Election is but of ſome, Legiſlation extends to all. Election is that Decree, according to which God gives out ſpiritual bleſſings to ſome as a Benefactor: Legiſlation ſets down that Rule, according to which God deals with all as a Rector who governs by Law. In the Covenant of Works, that [*do this and live*] was not Election; neither was the oppoſite member therein [*tranſgreſs and dye*] Reprobation. In the Covenant of Grace, that [*believe and be ſaved*] is not Election; neither is the oppoſite branch therein [*believe not and be damned*] Reprobation; for then all men, becauſe they are under both parts of the Evangelical Law, ſhould be both elected and reprobated, which is impoſſible: nay, becauſe they were in *Adam* their head under both parts of the firſt Covenant, they ſhould be once before both elected and reprobated. It is one thing to preſcribe the terms of ſalvation, another to chuſe men to it: one thing to write down Laws for all, another to write down the names of ſome in the book of Life. That general Law, *All that believe ſhall be ſaved*, predeſtinates none in particular. It would ſtand true, if all men were left in unbelief and perdition; If there were no ſuch thing as a Church in all the world, but elective; if it ſecure not a Church to God, is altogether inſignificant. It is an election of none, that is, no election. Our Saviour ſets down two wills of God as diſtinct; *This is the will of him that ſent me, That every one that ſeeth the Son, and believeth on him, may have everlaſting life*, Joh. 6. 40. And in the precedent verſe, *This is the*

Fa-

Fathers will, which hath sent me, that of all which he hath given me, I should lose nothing. In the one we have Gods legislative Will defining the terms of Salvation for all; in the other, we have Gods elective Will designing some, that is, the elect, the given ones to it: The first without terms in it, would not be Legislation; the latter without persons in it, would not be Election.

3. Election, being a chusing, a singling out some to eternal life, must needs do some singular thing for them; it must confer upon them some distinguishing Grace, such as may reserve them out of the corrupt Mass unto God: And what Grace is that but Faith? If all men did believe, there would be no διαστολὴ, or difference among them; the righteousness of God would be upon them all, the rivers of living water would flow in them all, the Glory of Heaven would crown them all. But Faith is a differencing Grace, proper to Gods peculiar ones; it is not given to all, but to some; not out of common Providence, but out of Election: It is a choice, a prime Grace of Secretion, and therefore in all congruity must needs issue out of the great design of Secretion, that is, Election. If God give alike to all, then he elects none, he differences none; however men may make themselves to differ, God doth no such thing, nor ever intended to do so: Thus Election is a meer nullity. But if, as the truth is, there be any such thing as Election, then it bestows upon the chosen ones, those special love-tokens of Faith and Perseverance, which make them meet for Heaven and eternal Blessedness.

4. Election is a sure infallible thing, such as never

Chap. 10. fails: Hence it is called προορισμὸς, a Prædestination, or prædefinition, such as never misses the mark. Thus the Apostle, *Whom he did predestinate, them he also called; whom he called, them he also justified; whom he justified, them he also glorified*, Rom. 8. 30. The words (*whom* and *them*) fasten every link to its precedent, and appropriate all throughout the whole chain to the same persons: every person, who is predestinated and called within this Text, must be justified and glorified, or the golden chain of Grace is broken. *The foundation of God standeth sure, having this seal, the Lord knoweth them that are his*, 2 Tim. 2. 19. Election is a foundation, not an human one, but a foundation of God, laid in the Divine Will, standing in eternity, sure in immutability, sealed up with infallible knowledg and unvariable love towards the elect: Nothing is more momentous than this, That God have a Church, Christ a Body, and the Spirit a Temple. This is the highest of designs, the aim of the Sacred Trinity, the very thing upon which God hath set his eyes and his heart more than upon all the world besides; yet if Election be not sure and infallible, that high and precious design may be frustrate and of no effect: And what a blot would this be to Providence? And how unbecoming would it be to the Holy one, who sits at the Stern and rules all? If so accurate a thing as Providence could, which it cannot without disparaging it self, stumble or faulter in the things of nature; yet surely it cannot do so in its master-piece, in the high and precious concerns of Grace: Election therefore must be sure and infallible. That distinction of the *Socinians* (that there is a double Election in God, an infirm one

Volk, l. 5. c. 17. de prædest.

one of those, who assent to the Gospel, and a firm one of those, who live according to the Gospel) is frivolous and blasphemous; it is in effect to say, that there is infirmity in God, that Gods choice is weak or rather none at all, and mans choice supplies and strengthens it. The great design of a Church could not be secured by such a choice as mans, nor by any thing less than Gods; his Election is a sure foundation, his special call according to purpose, and his gifts without repentance. Hence it appears, That according to the opinion of the Remonstrants, there is indeed no such thing as Election. They say, that the object of Election is a Believer; and, whether there shall be a Believer or not, after all the operations of Grace, ultimately depends upon the Will of Man: And if so, How can God elect any one person in the world? The act of his Election depends upon the object, and the object upon the will of Man; Mans will must go foremost, and make the object; or else for want of one, Gods Will must stand still, and not chuse at all. It's true, God hath set down this Law or Rule, That believers should be saved; but no-where hath he said, that believers should be elected; for that would overthrow his own Election, supposing such a Law or Rule, That believers should be elected. If a Man did believe, and so was elected, it would not be Gods first Law or after-choice, but mans faith which determined the matter:he would be his own elector; God in the mean time would not be an Elector, but a Legislator only. But a little further, to consider the opinion of the Remonstrants: They set down the order of Gods Decrees in this manner; upon *Adams* fall, there was a merciful affection

Chap. 10. fection in God towards man; but, justice standing in the way, a Mediator was ordained to offer up a propitiatory Sacrifice to God. Hereupon God makes a general Decree, That all persevering believers shall be saved; and, because man cannot believe of himself, God decrees, *media ad fidem*, means to beget Faith; and as soon as men believe, there is a particular Decree for their Salvation; or a kind of incompleat Election, such as rises and falls with their Faith; and when they arrive at the full point of perseverance, the Election becomes compleat and peremptory. This is their Scheme; here many things are observable, Here's a Mediator Decreed, without respect to that Church, which in Scripture is the choice mark aimed at in the work; here's a general Decree to save all persevering believers, and in that instant, no Decree of the *media ad fidem*, the means to beget Faith; here's a strange imperfection attributed to God, his Will in its eternal acts must be in succession, and make its gradual progresses from a general Decree to a perticular, and from an incompleat Election (I tremble at the word) to a compleat one; and in its passage to that compleature, it must all the way vary, and turn about to every point, as the fickle will of man doth; that standing in Faith there is an Election, that falling there is none; and so, *toties quoties*, as often as it pleases man to shew himself variable, the Election will be something or nothing as it happens. This doth not indeed ascribe eyes and hands to God, as the gross *Anthropomorphites* did; but it assimulates him to the silly turnings and variations of the creature, which cannot but be very unworthy of him. Here is such a particular Election as is temporal, and

to-

totally superfluous: it is temporal; for if it depend upon persevering faith as its condition, then it must be suspended, and not in act, till that faith be in being. It's condition being temporal, it cannot preexist or be eternal. It is also totally superfluous, there being a general Decree of saving all persevering believers once past, every individual man who is a persevering believer, must needs infallibly arrive at Heaven without any more ado; and then to what purpose is such a particular Election? Neither do I think, that the Remonstrants would ever have offered such an insignificant thing to the world, but that they were under a necessity to say somewhat to those many and famous expressions which are found in Scripture, touching the election and predestination of persons, which could not be satisfied with that general Law, *That whosoever believeth should be saved:* Here's an election of persevering believers; but in plain terms that is no election at all. Election must be to something, but this is to just nothing: not to Faith and Holiness, these are presupposed in the object; and there can be no election to that which is presupposed before. There is therefore no election to Grace at all. No, nor to Glory: That persevering believers had a right unto by the general Decree of saving such as they are; and there can be no election to that which they had an antecedent right unto. Thus all the great expressions in Scripture touching Election, vanish into nothing. In Election God severs and differences one man from another in a way of choice: but according to the Remonstrants, he gives all in common. And how can God elect without a severing or differencing act? Or how can he do such an act, who

Chap. 10. who gives all in common? It's true, God ſevers final believers to life, and final unbelievers to death; but here is no choice of perſons; ſome go to life, but all, if final believers, ſhould do ſo: ſome go to death, but all, if final unbelievers, ſhould do ſo. Here is no choice at all, but a meer judicial act, according to the Evangelical Law. When a Judg according to Law acquits one as innocent, and condemns another as guilty, it is not an act of choice, but of righteous judgment. No more is it in God to adjudg believers to life, and unbelievers to death. But I ſhall ſay no more touching the firſt thing, That there is an Election.

2. Election is of meer Grace. It hath no other cauſe but the Divine pleaſure only. *We are predeſtinated according to the good pleaſure of his will*, Eph. 1. 5. *To the praiſe of the glory of his grace*, v. 6. God loves his people becauſe he loves them, *Deut.* 7. 8. He ſaith, *I will be gracious to whom I will be gracious*, Exod. 33. 19. In which words we have *will* and *grace* doubled as the only reaſon of it ſelf. Election is the *primum indebitum*; if that be not purely free in God, nothing can be ſo. *Iniquus eſt*, ſaith *Seneca*, *qui muneris ſui arbitrium danti non reliquit*; He is unjuſt who leaves not a gift to the pleaſure of the giver. All ſouls and graces are Gods, and he may diſpoſe of them as he pleaſeth. If he chuſe any to himſelf, he chuſes freely, elſe it is no choice at all: it is not, as the Apoſtle calls it, *an election of Grace*. Election is not built upon foreſeen works, for then it would not be an election of Grace, but of Works; the elect would not be veſſels of Mercy, but of Merit; neither is it founded upon foreſeen faith and per-

Conſ. ad Pol. cap. 29.

perseverance; these are given by God not to all, but to some; not out of common Providence, but out of the Decree of Election. Hence the Apostle, when he blesses God for the work of Faith in the *Thessalonians*, elevates his praises up to Election, the first fountain of Grace, *Knowing, brethren beloved, your election of God*, 1 *Thes.* 1. 4. And, when he praises God, for blessing the *Ephesians* with all spiritual blessings in Christ, he sets down the eternal rule of dispensing them, *According as he hath chosen us*, *Ephes.* 1. 3, 4. He doth not choose us according to our faith and perseverance, but blesses us with these blessings according to Election; he chuses us, not because we are holy, but that we should be such: Doth God foresee any good in men, when he willeth to them their first good? Or, Doth he foresee good in them, before he wills it to them? What need then of his purpose to give it? Or how can he possibly be the Donor of it? If he foresee it, they will infallibly have it, whether he Decree it or not; they will have it without his gift, which is impossible. Faith therefore and perseverance do not presuppose Election, but Election is the eternal spring of those graces. Unless this be granted, God doth but *eligere eligentes*, chuse those that first chuse him: Mans faith must be earlier than Gods Grace, he chuses before he is chosen; loves before he is loved of God. And to assert this, What is it, but to lift up man above God, Mans Will above the Sovereign Will of his Maker? A vanity it is, and a blasphemy against the fountain of Grace, which the Saints bless and adore, as the origine of all that good which is in them. Gods electing Grace, is pure Grace; his Love is meerly from himself:

 Hence

Chap. 10. Hence is that emphatical reduplication, *The elect whom he hath chosen*, Matt. 13. 20. As if our Saviviour had said, in Election there is nothing but pure Election, nothing on mans part, all is from the good pleasure of God.

This Truth is notably set forth in our Saviour Christ, he was Gods chosen Servant, *Matt.* 12. 18. The Lamb fore-ordained, 1 *Pet.* 1. 20. And, as St. *Austin* stiles him, *præclarissimum lumen prædestinationis & gratiæ*, the most famous light of Prædestination and Grace. He was as man, predestinated to the superlative glory of the Hypostatical Union; and that not out of any foreseen holiness in his human nature, for all that did flow out of that union; but out of meer grace: the human nature did not do or merit ought to be advanced into that ineffable excellency; neither may any man say, *Cur non & ego?* Why were not I so advanced? Nature is common, but Grace is singular. Here we have the Prototype and grand Exemplar of Predestination: Christ was predestinated to be the Head, we are predestinated to be his members. He as man was predestinated, that by an admirable assumption he should be the natural Son of God: We are predestinated, that we should be adopted ones. He was predestinated to be such without any precedent merits or works: We are predestinated to be such without them. Hence the Apostle saith, *That we are predestinated to be conformed to the image of his Son, that he might be the first-born among many brethren*, Rom. 8. 29. Both Predestinations were free; and in our Predestination there was a kind of imitation of his. Hence St. *Austin* saith, *Et illum & nos Prædestinavit, quia in illo, ut esset caput nostrum, & in*

De bono persever. l. 2. c. 24.

in nobis, ut ejus corpus essemus, non præcessura merita nostra, sed opera sua futura præscivit; He predestinated him and us: that he should be our Head, and we his Body, was not from our merit, but the work of God. It is certain, that the Members cannot be above the Head; they were not elected to a Beatifical Vision out of foreseen faith and perseverance, when the Head was elected to the Hypostatical Union out of meer grace.

Chap. 10.

3. It is of free grace that God calls men. There is a double call, an External and an Internal one; both are of grace.

1. The External call is of grace. The Gospel is not a debt, but a meer gift freely given to men. It may be substracted from a Nation for their sins, but it is never given to a Nation for their worthiness, for all men are unworthy of it. When God gives it to some, it is not for their dignity; when he denies it to others, there is always in them a concomitant indignity of it. No natural man can be worthy of it. It is meerly of Gods good pleasure that the Sun of Righteousness shines in one part of the world, and not in another; that the Evangelical dew falls in some places, and not in others. Here the only solution is that of our Saviour, *Even so Father, for so it seemed good in thy sight*, Mat. 11.26. I know it is here said by some, That *facienti quod in se est Deus non denegat gratiam*; To him who doth what he can, God denies not grace. The promise is, *Habenti dabitur, To him that hath*, that is, rightly useth what he hath, *more shall be given*. Upon the right use of naturals, the *Pagans* might have supernaturals. The Gospel in such a case should be revealed to them.

Chap. 10. But, as Bishop *Davenant* observes, experience confutes this; *Proferant ab orbe condito vel unius Pagani exemplum*, faith he; Let them bring forth, if they can, the example of one *Pagan* since the world began, who by the right use of naturals attained to Evangelical Grace. One would think that such as *Socrates* and *Plato* might, if any, rightly use naturals; but they had not the Gospel manifested to them, which yet hath been revealed to the poor *Americans*, who comparatively to the other were brutish and barbarous. That of the Schools, *Facienti quod in se est Deus non denegat gratiam*, is (as Bishop *Saunderson* in his Sermons calleth it) the rotten principle and foundation of the whole frame of *Arminianism*: ultimately it resolves all into nature; Salvation is resolved into Faith, Faith into the Gospel preached, that into the use of naturals. Nature may now lift up its hand, and touch the Crowns of Glory above. Grace may fall down to so low a rate, as to be earned at the fingers ends of Nature. And what is this but pure impure *Pelagianism*? In the *Palestine* Synod *Pelagius*, but for his counterfeit recantation, had had a just *anathema* for that saying, *Gratiam dari secundum merita. Secundum merita* with the Fathers, is all one with *secundum opera*, and *secundum opera* all one with *facienti quod in se est*. The Apostle flatly opposes this opinion; *He hath called us with an holy calling, not according to our works, but according to his own purpose and grace*, 2 Tim. 1. 9. The call is not according to works, or according to the use of naturals; but meerly, purely, totally from Grace. Rightly to use naturals, is to live up to the light of nature; that tells us, that God is the Supreme good, and therefore in all reason to be loved

Determ. f. 236.

Serm: printed An. Dom. 1632. fol. 286.

loved with a ſupreme love. We ſhould not give him Chap. 10. part of the price, but all the mind, heart, ſoul, ſpirit, and that in pure perfection; and who, where is the Saint on earth that doth ſo? Their pureſt acts of love come forth *ex læſo principio*, out of an heart ſanctified but in part; and in their egreſs from thence cannot but have a taint or tincture from the indwelling corruption: and may we imagine that God ſhould offer the *Pagans* a Goſpel on ſuch terms as no Saint on earth ever arrived at? Or that he would have them go about by the way of perfection to enjoy a Goſpel of Grace? It cannot be. But ſuppoſe that they may have it upon a ſincere love of him; Can a *Pagan* out of natural Principles truly love God? May true Love be without Faith the Root, or without the Spirit, the inſpirer of all Graces? Or doth the Holy Spirit work in a ſupernatural way, without a Goſpel or Ordinances? Or if it did, doth it work, and not effect ſo much as the firſt element in Chriſtianity? I mean a ſenſe of the want of Grace? May the Spirit converſe in thoſe unclean places, where nothing appears but Error, Pride, Idolatry, Impiety, and Wickedneſs of all ſorts? It is not reaſonable to believe it. If Nature could lift up it ſelf to a ſincere love of God, the Spirit and the Goſpel ſeem to be ſuperfluous thereunto. And as for *habenti dabitur*, it ſpeaks not to the point in hand, becauſe it ſpeaks not of the uſe of natural talents: not in *Mat.* 13, for there it is accommodated to the Parable of the ſeed, and given as an item to ſuch as heard the Goſpel; nor yet in the 25*th* chap. for there the uſe of the talents is remunerated with eternal life, *ver.* 21 & 23; which is a Crown too rich to be ſet upon meer naturals.

Chap. 10. turals. There the talents upon abuſe are taken away; and by conſequence, if it were meant of naturals, the abuſers muſt loſe their reaſon, and become fools; which experience denies. But whatever the talents are in that promiſe, it muſt be interpreted *in eodem genere*: If of talents of Nature, it runs thus; He that uſeth naturals, ſhall have more of them. If of talents of Grace, thus: He that uſeth Supernaturals, ſhall have more of them. But to ſtretch this promiſe *a genere ad genus*, from naturals to ſupernaturals, as if Nature might *per ſaltum* be crowned with Grace, is an interpretation very incongruous, and directly contrary to that of the Apoſtle, *He hath called us, not according to our works, but according to his own grace.* The end of this promiſe is to excite men to the good uſe of talents. But after ſuch an unreaſonable ſtretch of it, as makes Grace the reward of Nature, What can come of it? Where ſhall the fruit of it be? Not in the Church, there they have the Goſpel-grace already; nor yet out of it, there it is not revealed: neither is it poſſible that thoſe who want the Goſpel, ſhould be ſtirred up by any promiſe in it, to ſeek after it in the uſe of naturals. Thus we ſee, that the external call is not a debt to Nature, but a meer gift of Grace. Such as the great Gift is, ſuch is the Charter. The great gift of Chriſt was purely, totally gratuitous; therefore the Charter of the Goſpel, which in the manifeſtation of it is the external Call, is ſo alſo.

2. The Internal call is of Grace: And here, becauſe ſome oppoſe this call, I ſhall firſt ſhew, That there is ſuch a call, and then that it is meerly of Grace.

1. There

Chap. 10.

1. There is such a thing as an internal call. *Pelagius*, at least in the first draught of his Heresy, placed Grace only, *in libero arbitrio & doctrina*, in Free-will and Doctrine; Free-will being Nature not Grace, Doctrine being Grace but not the all of it, he left no room at all for an Internal call, he allowed no Grace but that external one of Doctrine: and in this he spake very consonantly to his other opinions, denying Original sin as he did, What need could there be of internal Grace? There being no spot or sinful defect in the Soul, Grace hath nothing to do within, all is well and whole there, and needs no Physitian; all is in order and harmony there, and nothing to be new-made or new-framed. Therefore St. *Austin* observes, that though *Pelagius* would sometimes talk of a multiform and ineffable Grace; yet it was but to put a blind, and cover over his heresy: Still he meant no more than meer Doctrine, and external Grace; denying Original sin, there was nothing within for Grace to do or rectify. *Socinus*, who with the *Pelagians* denies Original sin, makes little or no account of internal Grace, though in his *Prælections* he speak of an *interius auxilium*, an inward aid; yet he saith, That Faith is generated, *potissimum per externa*, chiefly by externals; and again, That Faith is rather to be called Gods command than his gift. But that there is such a thing as an Internal call, and that distinct from the external, I shall propose three or four things.

Quid juvat Pelagium, quia diversis verbis eandem rem dicit, ut non intelligatur in lege atq; doctrina gratiam constituere? de Grat. Christi. cap. 9.

De. serv. pars 4. c. 12. Dial. de just. fo. 13.

1. All in the Church have an external call; but some are not so much as illuminated, it is not given to them to know the heavenly mysteries. Those by the way-side heard the word and understood it not;

Christ

Christ was a stumbling block to the *Jews*, and foolishness to the *Greeks*; and both because he was not, though outwardly proposed, inwardly understood. Christ the power of God, if understood, could not have been a stumbling block to the *Jews* who looked after signs; Christ the Wisdom of God, if understood, could not have been foolishness to the *Greeks*, who sought after Wisdom. Mr. *Pemble* relates this Story: An Old Man, of above 60 years of Age, a constant hearer of the Word, was after all so grosly ignorant, as upon Discourse to say, that God was a good old Man, Christ a towardly youth, the Soul a great bone in the body; and the happiness of man after death, was to be put into a pleasant green Meadow. Such poor blind Souls have indeed an external call, but not so much as the first element of the internal one; Illumination, which is the initial thing therein, is wanting in them.

2. All in the Church have an external call; but some are for their iniquity judicially hardned under the means: the Word of Life is to them the savour of death; Christ the Corner-stone a stumbling-block: the light blinds them, the melting ordinances harden them. These men have an external call, but nothing of an internal one; it being impossible that the same persons, under the same means, should be illuminated and softened, which are the effects of an internal call, and at the same time should be blinded and hardened under the means, which cannot but have in them an external one.

3. Some under the Gospel have a wonderful work wrought in them, their eyes are opened upon the Evangelical Mysteries, their wills are melted into the

Divine Will. Gods Law is engraven in their heart; his image is the beauty and glory of their souls: A great work is done in them, a new-creation appears within; and how should this be, or which way should it be effected, but by that internal call which calls things that are not, as though they were, which in a glorious way calls Faith and other Graces into being? Hence the Apostle saith, That the Gospel came to the *Thessalonians* not in word only, but in power and in the Holy Ghost, and in much assurance, 1 *Thes.* 1.5. Here's the true internal call; the word did not only outwardly sound to them, no, it was inwardly engrafted to the saving of the soul; it was strongly and sweetly set home upon the heart, so as to produce Faith and Love. It was not in meer notions, but it sprung up into a new-creature. This is the internal call. If a meer external one might have done it, *Pelagius* in the rudest draught of his Heresie had been in the right. He placed Grace in meer Doctrine and Free-will; but to the framing of the new-creature, an internal operation is requisite. Hence St. *Austin* saith, That believers have not only, as others, an outward Preacher, but an inward one: *Intùs à patre audiunt*, they hear and learn of the Father. He speaks to them inwardly in such words of life and power as produces the new-creature.

Chap. 10.

De Prædest. l. 1. cap. 8.

4. The Ministry of Christ was a very excellent one: He spake, did, lived, as never man did; there were Oracles in his mouth, Miracles in his hands, Sanctity in his life. Never was there such an external call as here; yet would this do the work? Would this secure a Church or people to God? No; He tells them plainly, That except they were born of the

Chap. 10. Spirit, they could not enter Heaven. That no man can come to him except the Father draw him. There must be an internal traction, or else there would be never a believer in the world. *Trahitur miris modis ut velit ab illo, qui novit intus in ipsis hominum cordibus operari*; In this Traction there is a secret and admirable touch upon the heart to make it believe and receive Christ: This is an internal call indeed. Yet, as pregnant as the words are, the *Socinians* have an art to turn Gods Traction into Mans Disposition; and the Divine energy, into human probity; *Vis præcipua in audientium probitate consistebat*, the chief force consists in the probity of the auditors. Thus *Socinus* touching that Traction. Those who have probity of mind, who will do Gods Will; those honest Souls will embrace the Gospel. When God is said to touch the heart, 1 *Sam.* 10. 26, the meaning is, they had tangible hearts, such as were inclinable to the Divine Will; so *Volkelius*. And again, when God draws men, he proposes his Will; and the *probi*, the honest hearts are perswaded: so the same Author. Thus by an odd perverse interpretation of Scripture, the choicest operations of Grace are at last resolved into nature and freewill. This more plainly appears by that explication which *Volkelius* in the place first quoted, gives us of probity. There are (saith he) in Man three things, Reason, Will, and Appetite; if the Will, the middle faculty, apply it self to Reason, there is probity; if to the Appetite, there is improbity. We see here what probity is, the meer product of the Will; Faith is resolved into probity, and probity into the Will of man: There is no need of Grace, at least not of an

Aust. ad Bon. lib. 1. cap. 19.

Præl. Theol. cap. 12.

De Vera Rel. l. 4. cap. 1.

De Ver. Rel. lib. 5. cap. 18.

internal one. The probity requisite to Faith, is according to these men much the same, as *Aristotle* requires from the auditors of morality, that is, that they act κατὰ λόγον, according to Reason: Thus according to them there is nothing of Mystery or Grace in this Traction, but only a following the common principles of nature; out of this temper Faith will spring up. But do these men believe Scripture? There the natural unregenerate man is thus described: He is dead in sin, A corrupt tree which cannot bring forth good fruit, He perceives not spiritual things; His carnal mind is not subject to the Law, nor indeed can be; Without grace he cannot do good, no, nor so much as spend a thought about it; He is a stranger from the life of God, and blindness is upon his heart: and can there be any true probity in such an one? The *Corinthians*, at least some of them, were before their conversion, Fornicators, Idolaters, Adulterers, Effeminate, Abusers of themselves with Mankind, Thieves, Covetous, Drunkards, Revilers, Extortioners, 1 *Cor.* 6. 9, and 10. And what probity was in them? True probity, such as is towards God, is no other than sincerity; and sincerity is not one Grace, but the rectitude of all. And may such a thing go before Faith? Where true probity is, there is a pure intention to do Gods Will, and may it antecede that Faith, which is the single eye, and works by love? Probity is not an off-spring of nature but of Grace; could Free-will elevate it self to it, there would need no traction, no influence of Grace at all. * The Fathers in the *Arausican* Council, condemn those, who subordinate Grace to mans humility or obedience, as if humility and obedience were not gifts

Eth. l. 1. c. 3.

* Qui humilitati & obedientiæ humanæ subjungunt gratiæ adjutorium, nec, ut obedientes & humiles simus, ipsius gratiæ donum esse consentiunt, resistunt Apostolo dicenti, quid habes, quod non accepisti? Gratiâ Dei sum quod sum. *Conc. Arausf.* 2. *can.* 6.

Chap. 10. gifts of Grace: To conclude, the Fathers Traction doth not stand in mans probity, but in a Divine energy, such as produces faith in the heart.

2. The internal call is meerly of Grace. The Spirit breathes where it lists. God calls as he pleases: some are called according to purpose; all are not so. Every heart under the Evangelical means, is not opened as *Lydia's* was. God works in us to will and to do of his good pleasure. If God be God, an infinite Mind, he must needs be free; if free in any thing, he must be so in acts of Grace, in his calling men home unto himself. It is true, that according to some, the Spirit is annexed to the Gospel, and works equally on all the Auditors. But this opinion labours under prodigious consequences; I mean, some such as these following are. The Holy Spirit, whose prerogative it is to breathe where he list, and divide to every one as he will, is here affixed to his own organ the Gospel, and must part out his Grace equally to all: The Ordinance of Preaching, as if it were no longer a meer Ordinance, or pendant on the Spirit, must confer Grace, if not *ex opere operato*, yet in a certain promiscuous way to all. The Minister, who uses to look up for the spirit and excellency of power to succeed his labours, may rest secure, all is ready and at hand. The peoples eyes, which ought to wait on the Lord, if peradventure he will give faith and repentance to them, will soon fall down and center on the Ordinance, where they are sure without a peradventure to have their share of Grace. Those emphatical Scriptures, which speak of singular Grace to some, must now run in a much lower strain. The opening of *Lydia's* heart, how remarkable soever, must be no singular

gular Grace, but common to the rest. The tractions and inward teachings of the Father, which make some to come to Christ, must be general favours, and extendible to those who come not to him. When the Apostle saith, That Christ *is to the Jews a stumbling-block, and to the Greeks foolishness; but to them that are called, the power and wisdom of God*, 1 Cor. 1. 23, 24, How signal soever the difference in the Text be, the internal call must be all one; in those to whom Christ was a stumbling-block and foolishness, as in those to whom he was the power and wisdom of God. The called according to purpose, are called but as other men: Gods purpose is to call all a-like, mans only makes the difference. These are the consequences of that opinion, and too heavy, I confess, for me to stand under. I rest therefore in that of the Apostle, *He hath called us, not according to our works, but according to his own purpose and grace*, 2 Tim. 1. 9. Here purpose and grace are joined together; if his purpose be free, if his grace be gratuitous, then he calls as he pleases. In calling men home to himself, he acts purely, totally from Grace. I conclude with that of *Bonaventure*, *Hoc piarum mentium est, ut nihil sibi tribuant, sed totum Dei Gratiæ*; The genius of pious minds, is to attribute nothing to themselves, but all to Grace. Thus far touching the first thing, The freeness of Grace.

Chap. 10

The next thing proposed, is the power and efficacy of Grace. The Apostle speaks of an exceeding greatness of power towards those that believe, *Eph.* 1. 19. So emphatical are the words there, that *Camero* is bold to say, *Nemo, cui non periit frons, negare potest significare vim & potentiam*; None, who hath not lost his

Cam. oper. fol. 343.

Chap. 10. his modesty, can there deny a force and power signified. Now touching the efficacy of Grace, I shall consider three things.

1. Its efficacy as to the Principle of Faith and other Graces.

2. Its efficacy as to actual believing and willing.

3. Its efficacy as to perseverance in the faith.

The first thing is its efficacy as to the Principle of Faith, and other Graces. By the Principle of Faith, I mean not the natural power of believing. God doth not command us to take down the Sun, for which we have no faculties; but to believe, for which we have an understanding and a will; no natural faculty is wanting. Hence St. *Austin* saith, the *posse* of believing, is of nature. This power in faln man, because in conjunction with natural impotency, never arrives at the effect. The natural faculties are by the fall so vitiated, that though in a sense he can, yet he will not believe. *Trahit sua quemq; voluptas*, one lust or other so attracts him, that he cannot *a se impetrare ut velit*, he cannot find in his heart to do it. He hath a kind of *can* in his natural faculties, but the corruption blasts the effect. Neither do I mean that power, which, as some Divines say, is supernatural, yet not an habit or vital principle of faith. Nature being fallen, Grace (say they) gives a second power to set the will in *æquilibrio*; but that power doth not, as an habit, incline or dispose a man to actual believing. This power, as I take it, is nothing but Nature and Free-will. I see not how it should be distinct from it. There are (as the Learned Doctor *Twiss* hath observed) three things in the soul; that is, Powers, Habits, and Passions. Powers may be the

De Præd. c. 5.

sub-

ſubjects of Habits and Paſſions; but may a Power be the ſubject of a Power? A natural power of a ſupernatural one? This looks like a Monſter. By the ſame reaſon Habits may be the ſubjects of Habits, and Paſſions of Paſſions. And is this power of believing, free or not? If free, then it is not ſupernatural; it may be a principle of not believing, and that nothing ſupernatural can be. If not free, then it determines the event, but to what? To not believing? then it is not ſupernatural. To believing? then all men (having, as theſe men ſay, the power) muſt infallibly believe, which Scripture and experience deny. I mean therefore ſuch a Principle of Faith, as is an habit and vital Principle; ſuch as is ſeminally and virtually faith; ſuch as hath the nature and eſſence of faith; ſuch as inclines and diſpoſes to actual believing, and before the act, denominates a man a believer. When the act of faith comes forth into being, is it from a believer, or from an unbeliever? If from a believer, then there was an habit of faith before. If from an unbeliever, how unnatural is it, and how croſs to the ſuavity of Providence? There muſt then be an act of faith, before a principle; a fruit, before a tree or ſeed. What ſhall we ſay of ſuch an one? He is a believer in act, but in principle none; as ſoon as the act ceaſes, he is not at all a believer. There muſt therefore be an habit, a vital principle of faith: This in the uſe of means is infuſed or created, and that by the power of grace. To clear this, I ſhall lay down two or three things.

Chap. 10.

1. The Principle of Faith and other Graces, is not produced by meer ſuaſion, by a meer propoſal of the Evangelical object. In converſion there is a great

work

Chap. 10. work wrought within; the deadly wound of Original corruption must be healed, the new creature must be set up in us; and can suasion do this? Such a glorious work must be done by an efficient cause, not by a meer allicient one, such as suasion is. A natural man is blind, nay dead in spiritual things; and what suasion can make the blind to see, or the dead to rise? Suasion is so far from giving a faculty, that it presupposes it. The use of it is not to confer a power, but to excite and stir it up into act. Satan uses suasion to subvert the souls of men; and doth God do no more to convert them unto himself? How then should he ever gather a Church to himself? Satans suasions run with the tide and stream of corrupt nature; but Gods are against it; and in all reason the balance will be cast rather on that side which hath Natures vote and free concurrence, than on that which hath Natures repugnancy and contradiction. In this work there is more than meer suasion. God is not a meer Orator, but an admirable Operator; his word is not significative only, but factive, commanding those Divine Principles into being, *vox imperativa abit in operativam*; he calls for a new heart, and it is so.

2. This holy Principle is not produced by assistent Grace, as if a natural man did by Divine assistance work it in himself. The Principle or power of believing, is either natural or supernatural; if natural, it is by creation; if supernatural, it is by infusion or inspiration; neither way is it produced in a way of assistance. An assistance is not accommodated to a thing to produce a new power, but to bring forth an act from thence. The light is assistent to the eye in the act of vision, but it gives not the visive power

power to it; assisting grace concurs to the act of believing, but it confers not a believing principle. The greatest Saint in the world stands in need of assisting grace, that his gracious principles may come into actual exercise; he must have help from the holy one, a supply of the Spirit of Christ; the Heavenly roots do not cast forth themselves unless God be as dew to them; the sweet spices do not flow out actually, unless God breath upon them by auxiliary grace; still he wants assistance to the doing of good as he ought; the greatest Saint, though a man full of divine principles, stands in need of assistance. And doth a natural man, one void of good, fraught with evil, need no more? Is regenerating quickning, renewing, new-creating grace, nothing but an assistance only? May any one believe that the holy Spirit in Scripture should give such high stately titles to an assistance only? May a man be a co-operator, or co-partner with God in the raising up faith and a new creature in himself? It's true, a natural man may by a common grace enter upon preparatories; he may attend upon the means, but what can he contribute to the work it self? he is meerly natural, the new creature is totally supernatural, and what can he do towards it? could he contribute ought, what would the new creature be? must it not be part natural as from man, part supernatural as from God; part old as from nature, part new as from grace? Thus it must be if this great work be divided between God and man. Notable is that of *Lactantius*, *Jovem Junonemque a juvando esse dictos* Cicero *interpretatur, & Jupiter quasi Juvans Pater dictus, quod nomen in Deum minimè congruit, quia juvare hominis est,*

Chap. 10.

De fal. Rel. Lib. 1. Cap. 11.

Chap. 10. *opis aliquid conferentis in eum qui sit egens alicujus beneficii: nemo sic Deum precatur, ut se adjuvet, sed ut servet, ut vitam salutemque tribuat; nullus pater dicitur filios juvare cum eos generat aut educat, illud enim levius est quam ut eo verbo magnitudo paterni beneficii exprimatur, quanto id magis est inconveniens Deo, qui verus est Pater, per quem sumus, cujus toti sumus, a quo fingimur, animamur, & illuminamur?* And at last he concludes, *Non intelligit beneficia divina, qui se juvari modo a Deo putat*, He understands not divine benefits, who thinks himself only helped by God. *Jehovah* must not be transformed into a *Jupiter*, or a meer helper; man must not share with him in this great work, it is God who makes us new creatures, and not we our selves. *We are his workmanship*, not our own, *Ephes.* 2.10. *Born not of the will of man, but of God*, Joh. 1. 13. As soon as a man is regenerate, it may be truly said of him, *Hic homo jam natus est ex Deo*, this man is now born of God; but to say, that he is in part born of mans will, is to blaspheme the Author of our spiritual being, and to crown Nature instead of Grace.

3. The holy principles of Grace are produced by an act of Divine power: God lays the foundations of faith and the new creature, as it were in mighty waters, in the very same heart in which there is a fountain and torrent of corruption; and no power less than the Divine can put back the stream of nature, and set up the Heavenly structure of Grace in such an heart. The production of gracious principles is in Scripture set forth in glorious titles, such as do import power; 'tis called a *Translation*, Col. 1. 13. it transplants and carries us away out of a state of sin into

to a ſtate of grace. 'Tis a *Generation*, Jam. 1. 18. it begets us to a participation of the Divine Nature. 'Tis a *Reſurrection*, Epheſ. 2. 5. It quickens us and inſpires into us a Supernatural life, of which the fall had left no ſpark or relick at all. 'Tis a *Creation*, Eph. 2.10. it raiſes up a new creature out of nothing, and gives us a ſpiritual being, which before we had not; and if theſe things do not ſpeak power, nothing can. Hence the Apoſtle ſpeaks of the Goſpel coming in power, 1 *Theſ.* 1. 5. Nay, that in the ſucceſs of it there is an excellency of power, 2 *Cor.* 4. 7. and an exceeding greatneſs of power towards Believers, *Eph.* 1.19. The work of faith is ſaid to be fulfilled with power, 2 *Theſ.*.1. 11. How much more muſt it be an act of power to lay the Primordials and firſt principles of faith in a fallen unbelieving creature? When there was nothing appearing in our lapſed nature, but a *vacuum*, a chaos of ſin, a ſpiritual death and nullity, only the Divine power was able to repair the ruins of the fall, and rear up the Heavenly life and nature in us. This great truth was notably ſet forth in the conception of our Saviour Chriſt; it was not in the courſe of nature, his Mother knew not a man, but *the Holy Ghoſt came upon her; the power of the higheſt overſhadowed her, that the holy thing might be born of her*, Luk. 1. 35. In like manner when Chriſt is formed in the heart, when the new-creature is ſet up in us, it is not in the way of nature; we know not the humane power in this work, here is no leſs than *dextra excelſi*, the right hand of the moſt High to effect it; here are *veſtigia ſpiritus ſancti*, the footſteps of the holy Spirit to bring it to paſs: the ſame power and ſpirit which formed Chriſt in the

Chap. 10.

Chap. 10. womb, formes him in the heart: as in his participation of the humane nature there was a Supernatural operation, so is there in our participation of the Divine. This is the first efficacy of Grace, it new creates the heart, and imprints the Divine image there; it inspires holy Principles, and so lays a foundation for obedience.

2. There is an efficacy of Grace as to actual believing and willing. St. *Bernard* asks the question, *Quid agit liberum arbitrium?* What doth Free-will do? and then answers, *Salvatur*, it is saved. And *Agatho* in his Epistle lays down this as a rule, *Quod a Christo non susceptum est, nec salvatum est, si ab eo humana voluntas suscepta est, & salvata est*; That which was not assumed by Christ, is not saved by him. If an humane will was assumed, then it is saved; and it is saved, first in that principles of holy rectitude are instilled into it, and then in that those principles are drawn forth in actual willing: both these are necessary, the first implants the vital principles of Grace in the heart, the second makes them blossom and bring forth precious fruit; without those vital principles the will, however assisted *ab extra*, is internally in it self but a faculty meerly natural and void of spiritual life; it hath no proportion to the vital supernatural acts of Faith and Love. Neither is it possible, that any such should issue out from thence, no, not by any extrinsecal assistance whatsoever: an act if vital and supernatural, must be from an internal principle that is such. Again, unless those vital principles bring forth actual believing and willing, they must needs lie dead, and come to nothing. And yet if we estimate things according to their worth and excellency, we cannot but think it much more easie and eligible for the wise

De Lib: Arbit. & Grat.

6. Gen. Conc. Act. 4.

and

and good God to suffer an abortion in all the seeds and principles of nature, than in those precious and admirable ones of Grace, which do not, as the other do, carry the meer footsteps, but the very image and resemblance of his holy nature.

Chap. 10.

Pelagius would at least in some sense own, that the *posse*, the meer power of believing, is from God; but he would not have the *velle*, the actual willing and believing, to be so. He saith, that God worketh all things; that is, he gives to them the operative power. He distinguishes three things, *Posse*, *Velle*, *Esse*; *Posse in natura*, *Velle in arbitrio*, *Esse in effectu*: Power, Willing, Being: Power is in nature, Willing in the free faculty, Being in the effect. The Power, saith he, is properly from God; but the other two are from our selves, as descending *de arbitrii fonte*, from the fountain of Free-will. Hence St. *Austin* tells him, That according to his opinion, which attributed to Grace not willing or believing, but a power only, he could not be a true Christian. A power of believing (whether it be as *Pelagius* would have it, a meer naked power, and no more; or whether it be such a power as is an habit or vital principle of Grace,) is not all that Grace operates; a meer naked power is not all. To entertain such a thought, is highly to disparage Grace. A power of believing is from God; and is not a power of sinning, so too? If Free-will, which includes in it a power of sinning, be a creature, it must be so. If a power of sinning be from God, and no more but a meer power of believing be from him, then how is God the author of actual believing, more than of actual sinning? *Pelagius* saying, That God is said to operate all things, because

Aust. de Grat. Christ. cap. 4.

De Grat. Christi, c. 10.

he

Chap. 10. D: Grat. & Lib. Ar. lib. 4. cap. 4.

he gives the operative power; *Bellarmine* from thence infers this just consequence, That then God operates all sin, because he gave a Free-will, by which all sin is wrought: Therefore if God be not the author of actual sin, as he is not, nor cannot be; then neither is he author of actual believing, by giving a power to believe. Both powers are from God; and how hard a thing, and how contumelious to Grace is it to say, That he produces as much towards sinning, as towards believing? And yet we must say so, if there be no more than a meer power to both. Neither is such a power, as is a habit or vital principle of Grace, all that Grace operates; those precious Seeds and Principles, were never let down from Heaven to sleep and lye hid in the root, but to spring up in actual Graces sutable and congruous thereunto. There is a Divine vigor in those Principles; and when auxiliary Grace stirs them up, and becomes an heavenly dew unto them, they will spring up as a well of living water, and shoot forth as the seed of God. There is a special Providence watching over these, to make them come up in a crop of holy fruits.

Some Divines express themselves thus: Grace gives a supernatural power, and so puts the will in *æquilibrio*, in an even balance, that it may believe or not believe, as it pleaseth. But what a thing is this? An ἀδιαφορία, or indifferency towards such a precious object as Christ is, looks very ill, and like a sin; and how should it come from Grace? If Grace work only a kind of indifferency, it doth far less than meer Moral virtue doth: Moral virtue is, as the Philosopher speaks, ἕξις κατὰ τὸν ὀρθὸν λόγον, an habit of acting according to right reason; it carries in it a

promp-

promptitude and inclination to virtuous actions; it renders them easie, and in a sort natural: and may we, can we, suppose that Grace, a Principle much more sublime, and of far higher extraction, should only put the soul into an æquilibrious state, no more propending to good than evil? If Grace operate only a kind of indifferency, then the comfort of Christians is departed; they are afraid of nothing more than of themselves; the vanity and corruption in their own hearts is terrible to them: yet in this case the greatest of fears, I mean, to be left to themselves, falls upon them. They are not to look up to God to fix their hearts upon himself; no, nor so much as to incline them that way; their life must not be a life of faith or dependence upon God the fountain of Grace; there is no warrant for such a thing; Grace only works a state of indifferency, and then leaves the Will to do the rest: if they will depend upon any thing, it must be upon their own Will, that is, upon Vanity; nothing else determines the great concern of their salvation.

Now here I shall first prove, That Grace works the actual willing and believing; and then, That it doth it in a way of power.

1. Grace works the actual willing and believing: And here I shall lay down several things.

1. The Scripture is very pregnant. *God worketh to will and to do of his good pleasure*, Phil. 2.13, ἐνεργῶν, he worketh efficaciously, not a meer power of willing, but the very willing: Neither doth he work the willing conditionally, if we will; for then the willing should be a condition to it self, which is impossible, and should be before he works it, which is

directly

Chap. 10. directly opposite to the Text; but he works it absolutely of his own good pleasure. His work doth not depend on mans consent, but it causeth it; neither doth he work it so, as that man in whom he worketh the willing, might actually not will: for a man who wills, must needs will; and a man in whom he works the willing, must needs do so. If a man do not will, then God doth not work the willing; for a willing which is not, is not wrought: in this case nothing is wrought but the power of willing, which satisfies not the Text. If the man in whom he works, do will, the thing is infallible; for a man cannot will and nill both at once: but he worketh the willing so, as that mans willing doth certainly follow upon it. Neither doth he work the willing as a partial concause, for then he should be a cause only *ex parte*, and do but something towards it, the rest must be not from him, but only from mans will as the author of it; which is to ascribe to mans will, not a merit only, but a kind of Deity, as if it were the sole author of some supernatural good. But he works the willing as a total supreme cause; he causeth man to will: Mans will doth not co-operate, but suboperate under the sweet power of Grace, moving it to will. It is true, man willeth, but it is causally from Grace that he doth so. Mans will is the *principium quod* which produces the willing; but Gods Grace is the *principium quo* which causeth it. Hence St. *Austin*, *Nos nolumus, sed Deus in nobis operatur & velle; nos operamur, sed Deus in nobis operatur & ipsum operari pro bona voluntate:* We will and work, but God works both in us. And afterwards the same Father adds, *Hoc est pium, hoc verum, ut sit humilis confessio*

De dono persever. cap. 13.

feſſio ut detur totum Deo: This is pious and true, that there may be an humble confeſſion, and the whole may be aſcribed to God. Again, the Scripture tells us, that Faith is not of our ſelves, but the gift of God, *Epheſ.* 2. 8; that the very actual believing is freely given to us, *Phil.* 1. 29. We ſee here, Faith is a meer gift, it is not from our ſelves, but from God; And what can be more emphatical? It is not ſaid that Faith is offered, but given; external things, which exiſt before they are given and received, may be ſaid to be offered; but Faith which exiſts not before it be given and received, cannot properly be ſaid to be offered. A Faith, which is not given and received, is a *non*-entity; and a *non*-entity is not a gift. Faith is Gods gift, not where it is not, but where it is. That cannot be properly ſaid to be given, which is not received. Giving and receiving relate mutually each to other; therefore when Grace gives Faith, it gives the very reception, it cauſes a man to believe; and when it cauſes a man to believe, he doth infallibly do ſo; and if he do not do ſo, the gift is not a gift of Faith which the Apoſtle ſpeaks of; but of a power only to believe, which anſwers not to the Text. Hence it appears, That actual believing is meerly from Grace.

2. If God only give a power of believing, and that in common to all, the actual believer makes himſelf to differ from others. God gave him only the common Grace, but the improvement of it is from himſelf; God gave him only a power, but the act (which hath more of actuality, and ſo of likeneſs to God, and indeed is the very end and center

 of

Chap. 10. of the power) is from himself. Man may now glory in himself, as contributing of his own, that which is perfective of that power, which is from God. After Grace hath done its utmost, Mans Will is made the umpire, whether the operations of Grace, shall be something or nothing: God made the heart, and the wheels therein; but the motion is mans own, he only must determine this great concern. Grace begins to build the new creature, but man must finish the work, or else it can never be done. Grace sets the Will in *æquilibrio*, and that's all it; must move no further, but leave the event to the lottery of mans Will. Thus God is debased, and man exalted; Free-grace is dethroned, and Free-will is crowned: But if we, as we ought, must glory in the Lord; if we have nothing but what we have received, then we must confess, that the actual willing and believing is from Grace: acknowledging with St. *Cyprian*, *In nullo gloriandum, quando nostrum nihil est.*

3. It is a good Rule of *Celestine* Bishop of *Rome*, *Lex supplicandi facit legem credendi*, Our Prayers teach us what we are to believe about Grace. For what do we pray to God? Is it not to have our hearts inclined to his commands, and united to his fear? Is it not to have our Wills bowed to obedience and swallowed up in the Divine Will? What can be more congruous for man, more pious towards God than this? Yet, if the willing and believing be not from Grace, it is but * *irrisoria petitio*, a kind of mock-devotion: There can hardly be a more unaccountable vanity than this, To beg of God, that which

Epist. ad Episc. Gall. c. 10, 11.

* Irrisoria petitio est, cum id a Deo petitur, quod scitur ipsum non dare, sed, ipso non donante, esse in hominis potestate. *Aust.* de don. persev. cap. 2.

which is not within the line of Grace to bestow; which is wholly turned over to the power and will of man to effect. We may here say with *Seneca*, *Quid votis opus est?* What need any prayers for that which we may have from our selves? If the thing be not from God but from our selves, we do not indeed pray, but dissemble a prayer; we make as if the thing were a gift of God, when there is no such matter. The Philosopher (saith *Epictetus*) expects all ἐξ ἑαυτοῦ, from himself, and so may the Christian too in the point of willing and believing; if these be not Grace, he need not look up to God for them. Again, for what do the Saints praise God? Is it not for touching and opening their hearts to Christ, for making them willing in the day of his power? Is it not for putting his spirit within them, and causing them to walk in his statutes? What can be more due to God, more proper for a Saint than this? Hence they glorified God in the repenting Gentiles, *Acts* 11. 18. And again, they glorified God in converting *Paul*, *Gal.* 1. 24. When *David* and his people offered willingly to God; he falls into an holy extasie, *Who am I, and what is my people*, 1 Chr. 29. 14? All things, saith he, are of thee, not only our gold and our silver, not only our hearts and wills, but our very actual willingness also; yet if the willing and believing be not of Grace, all these are but mockeries and false Hallelujahs: They who glorifie God in Converts, offer but a blind sacrifice, and glorify but an Idol of their own fancy. If God do not do the thing, Why should we praise him for it? How can we do so in truth, when the matter

Chap. 10 will not bear it? Indeed we do but dissemble a praise, making as if he were the author of that which is not from him. Thus we see, that willing and believing must be from Grace, or else we utterly evacuate those prayers and praises which are offered up to God touching the same. Thus much touching the first thing, That Grace works the willing and believing.

2. Grace works it in a way of power. St. *Paul* speaking of the success of the Gospel, saith, *That the excellency of the power is of God*, 2 Cor. 4. 7. And again, he prays for the *Thessalonians*, *That God would fulfil the work of faith with power*, 2 Thess. 1. 11. If faith be fulfilled, as it is, by the acts of it, then those acts are produced by the power of Grace: Gods people are willing in the day of his power, *Psal.* 110. 3. When the Disciples wonder'd how a Camel should go through a Needles eye, how a rich man should be saved; our Saviour solves the knot by the power of God, *With him all things are possible*, Luk. 18. 27. The power of Grace can fetch off the World, the Camels-bunch, from the heart, and make it pass (as it were) through the Needles-eye into Heaven. It's true, man wills, man believes, but it is from the strong and sweet gales of Grace that he doth so. The willing and believing are voluntary acts in regard of mans will, but acts of power in regard of Gods Spirit, which touches and moves the heart thereunto. It may be thought by some, that there needs no expence of power towards willing and believing; that a power of willing and believing is enough for us. But should God give us only a power to will and believe, and

leave

leave the rest to our will, we have great reason to think that we should all do, as innocent *Adam* did, fall from God, and never reduce that power into act. The Divine Principles in *Adam* were pure and without mixture; but the power of believing and willing in us, hath in the same heart where it dwells, an Inmate of corruption, which continually counterworks it. In innocency the temptation stood without, a-courting the senses; but after the fall it makes nearer approaches, as having a party within ready to open and betray every faculty. To me it looks like a proud thought for any to imagine, that under such a disparity he could act his part better than *Adam* did. If then the foundation of God must stand, if the election must obtain, if Christ must have a seed, if the Spirit must have a temple, it is no less than necessary, that the power of Grace should secure that willing and believing, without which those high and great designs of Heaven cannot take effect.

Chap. 10.

3. There is an efficacy of Grace as to perseverance in Faith and Holiness. Perseverance, wherever it is, is from Grace. The inherent Graces in the Saints are but creatures; no creature, no, not the most spiritual, doth or can preserve it self. All depend upon their Original in their being and duration; hence, as St. *Jerom* observes, God is always a-working; always a-giving; *Non mihi sufficit*, saith he, *quod semel donavit, nisi semper donaverit*: It is not enough for me, that he once give, unless he always do so. Hence that of St. *Austin*, *Non ita se debet homo ad Dominum convertere, ut, cum ab eo factus fuerit justus, abscedat, sed ita ut ab illo semper fiat*: Man ought not

Ad Ctesiph. cap. 3.

De Gen. ad Lit. lib. 8. 12.

to

Chap. 10. to convert to God, that being made just he might depart from him; but that he might be always made just by him. The Physician heals and departs, but God doth not do so; he is still a-healing and new-making us by the continual spirations of his Spirit and Grace, that we may persevere unto the end. Were not perseverance from Grace, there could be no such thing as a life of Faith; it would be utterly needless to hang upon Promises, or to look up for influences of Grace, or with *David* to pray that God would keep the good frame in the heart, or hold up our goings in his paths. Perseverance being from our selves, we may center and safely lye down there. We may say as *Laodicea*, We are rich, and have need of nothing, no, not of God the Fountain of Grace. We may do what St. *Jerom* charges on the *Pelagians*, that is, bid God depart, he is no more necessary to us. It's true, he gave us a stock of power and free-will; but now we can stand upon our own bottom, all is in our own hand, there is no room for a life of faith, no, nor for any true gratitude for our standing in Grace. It is St. *Austins* observation, That the Angels who stood, were *amplius adjuti*, more helped than those who fell; therefore they cast down their Crowns before God, ascribing their standing, not to themselves, but to Grace. Should they do, what they cannot do, ascribe it to themselves, they could not be thankful. In like manner holy men who persevere, attribute nothing to themselves, but all to Grace; *Quodcunq; in suo rivulo fluit*, as St. *Jeram* speaks, *ad fontem refert*, Whatever flows in his rivulet, he refers to the great fountain; that he faul-

Ad Ctes. cap. 3.

De Civ. lib. 12. cap. 9.

Ad Ctes. cap. 3

ters

ters and lapſes, is of his own; that he ſtands and perſeveres, is of Grace. Were it not ſo, the praiſe and glory ſhould be aſcribed not to God, but to our ſelves, which would be to turn Gratitude into Preſumption.

The Graces of the Saints may be conſidered in the act, or in the habit. The acts have their too frequent pauſes and interruptions; but the habit, the vital principle, is a ſeed of immortality, and never dyes. In the ſaddeſt falls of a Saint, it may be ſaid of him as it was of *Eutychus*, *His life is in him*. *He that is born of God, doth not commit ſin*; nay, he cannot ſin, 1 *Joh.* 3. 9. Doubtleſs he can ſin ſins of infirmity; nay, and groſs ſins too, as appears in the falls of *David* and *Peter*; but he cannot ſin ſo as totally to unframe the new-creature, and lay himſelf in an unregenerate ſtate. This is clear by the reaſons in the Text, *For his ſeed remaineth in him, and he is born of God.* Could he by ſin extinguiſh the very principles of Grace, he might ſin to all intents and purpoſes, contrary to the expreſs letter of the text; nay, and his ſeed might not remain, and he might ceaſe to be born of God, contrary to the reaſons in the text. If the Divine ſeed and birth do not preſerve him from regnant ſin, ſuch as would overthrow him, it preſerves him from no ſin at all; the text and reaſon are altogether inſignificant. But if, as the text and truth is, it preſerves him from regnant ſin, then the Divine Principles are not extinguiſhed when he falls into ſin.

The habits of Grace may be conſidered meerly in themſelves, or in their dependence. In themſelves they

Chap. 10. they are but defectible creatures, and might totally fail; their being is not from themselves, no more is their duration; in their dependance they cannot possibly fail, because they are supported by somewhat greater than themselves. Remarkable is the difference between the case of *Adam* and that of believers; in *Adam*, one act of sin expelled perfect holiness; so that upon the fall, there was not left in him so much as the least relick of sanctity, or spark of spiritual life: he, and after him, all his posterity became spiritually dead in sin, not in part only; for then the new-creature should be new but in part; but totally, every thing in fallen man wants quickening. But in believers, not one, not many sins are able to drive out the principles of Grace, though those principles are imperfect in themselves, and dwell together with much inherent corruption, yet are they not driven out: and the reason of this difference is, *Adam* had the stock of holiness in his own hands; but the graces of the believers depend upon somewhat greater than themselves. Now touching this Dependence, I shall lay down three or four things:

1. The Graces of Saints depend upon Election; though Election be in it self from all eternity, yet it buds and blossoms in time. He *hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him*, *Eph.* 1. 3, 4. Divine Graces, which are choice spiritual blessings, issue not out of common providence; but, as St. *Bernard* speaks, *ex abysso æternitatis*, out of the great fountain of Election: The eternal Love, which lay

lay in Gods bosom, comes forth in the production of those Graces: Nay, and in the duration of them, God fulfills all the good pleasure of his goodness, and the work of Faith with power, 2 *Thes.* 1. 11. *Whom he did predestinate, them he also called; whom he called, them he also justified; whom he justified, them he also glorified*, Rom. 8. 30. We see clearly, Predestination carries them through the other links unto glory. It is observable, that when God expresses his fresh mercies to his people, he doth it thus, *I will yet chuse Israel*, Isa. 14. 1. God gives such supplies of Grace to his Saints, to make them persevere, That it is, as if he chose them again; When the Saints are drooping and dying, as it were, away, electing love gives them another visit, and makes them live; when their love cools and slacks, his love is ever the same, and inflames theirs afresh; And how should their Graces fail? *The purpose of God according to election doth stand*, Rom. 9. 11. *The foundation of God standeth sure*, 2 Tim. 2. 19. And how should the rivulets or superstructures of Grace fail? They can no more do it than the great design of a Church can; their lamp never goes out, their seed never dies, the false Christs and false Prophets cannot seduce them, *Mark* 13. 22. The Canker of *Hymeneus* and *Philetus*, cannot eat into them, 2 *Tim.* 2. 19. Election, which is the fontal love, still gives a fresh supply of Grace.

Chap. 10.

2. Their Graces depend upon Christs merit and intercession. Christ prays for *Peter*, that his Faith may not fail, *Luk.* 22. 32; neither doth it concern *Peter* only. In his solemn praier on earth, which was

Chap. 10. the Canon and pattern of his interceſſion in Heaven, he prays to his Father for all believers thus, *keep them from evil*, *Joh.* 17. 15. If they are kept from evil, they do not fall away, which is the greateſt of evils; if they are not kept from evil, Chriſts interceſſion ceaſes, or becomes powerleſs, neither of which can be; ceaſe it cannot, becauſe he ever lives to make interceſſion; become powerleſs it cannot, becauſe he is a Prieſt after the power of an endleſs life: what he intercedes for muſt be done. And this is yet the ſtronger, if we conſider for whom he thus intercedes, It is for believers, parts and pieces of his Myſtical body, ſuch as he cannot tell how to part from. Notable is that of the Apoſtle, *The God of peace, who brought again from the dead the Lord Jeſus, make you perfect*, Heb. 13. 20, 21. That God who would loſe nothing of Chriſts human nature, no, not in the Grave, will perfect believers as myſtical parts of him, not ſuffering their Graces to ſee corruption in an utter decay; nor leaving their ſouls in the hell of Apoſtacy: This is another foundation of perſeverance. Hence Biſhop *Davenant* ſaith, *Amor Dei in renatos non fundatur in illorum perfectione aut omnimodâ puritate, ſed in Chriſto Mediatore:* The love of God towards the regenerate, is not founded in their perfection or abſolute purity, but in Chriſt the Mediator: As long as he intercedes, their Graces fail not.

De juſt. hab. 226.

3. Their Graces depend upon the holy Spirit, and that upon a double account: the one is this, The Spirit dwells in believers, it is an abiding Unction, ſuch as abides with them for ever, *Joh.* 14. 16. It is as a Well of water ſpringing up to everlaſting life,

Joh.

Joh. 4. 14. Continual irrigations of Grace issue from it to cherish the heavenly nature in them: The Holy Spirit will enliven them, as being parts of Christ. Hence our Saviour saith, *Because I live, ye shall live also*, Joh. 14. 19. As long as the Spirit of life is upon the head, it will flow down upon the members; and whilst it is there, there can be no such thing as Apostacy, but on the contrary a sweet liberty to all the holy ways of God. The other is this, The Spirit witnesses to believers, at least to some of them, That they are the Children of God, and by consequence heirs of him, *Rom.* 8. 16, 17. And how high an evidence is this? May such a Testimony fail or be reversed? Or may believers cease to be children, and fall short of the inheritance? Far be it from that holy Spirit. The Apostle calls the Spirit, the earnest of our inheritance, not for a time, but till the redemption of the Church be compleated, *Eph.* 1. 14. till the whole sum be paid in glory: the earnest goes along with the believer to Heaven, his Graces therefore cannot fail by the way: This is another ground of perseverance.

4. Their Graces depend upon the promises: In the Covenant of works there was no promise of perseverance; but in the Covenant of Grace there are many such: *God shall confirm you unto the end*, 1 Cor. 1. 8. *He will put his fear in your hearts, that ye shall not depart from him*, Jer. 32. 40. *He which did begin the good work in them, will perform it till the day of Christ*, Phil. 1. 6. *He will put his spirit into them, and cause them to walk in his statutes*, Ezek. 36. 27. In such promises as these, the believers state of Grace

Chap. 10. is secured: Shall we now say, that all these promises are conditional, If we will persevere, or, which is all one, do our duty? Is not this to turn the Covenant of Grace into that of Works? Is it not to evacuate all these promises touching perseverance, as if God spoke in such contradictory terms as these, If you persevere, I will make you persevere; as if perseverance could be the condition of it self? After these promises, the believers are but where they were before. Without these promises it would have been true, That if they persevere, they do so; and with them so interpreted, what have they more? What do they contribute to believers, when the main stress of perseverance is laid on mans will, and not on Gods grace. These promises were penned to be great comforts to believers, that God would establish them by his grace: but what comfort can they take in them, if the matter be left to their own lubricous will? It is in effect as if God should say, I will preserve you from all evils and dangers, only for that greatest evil of all which is in your own hearts and wills, I will not undertake. What is this but to take away the spirit and life of the promises, to leave the Saints in a dead and comfortless condition? Our Saviour tells us to our comfort, *That his sheep shall never perish, neither shall any pluck them out of his hand*, Joh. 10. 28: not unless they themselves will, saith *Socinus*: but what is this but to nullifie the promise? They cannot possibly be plucked out of Christs hand without their own voluntary consent. So the promise runs thus: They shall not be plucked out of his hand but only in such a way as the same is possible to be done.

Præl. Theol. cap. 12.

done: that is, the words are absurd, and signifie just nothing. But if the promises made to Saints, were thus conditional, what are those made to Christ? Hath not God said, That Christ should have a seed, nay, and be satisfied in it, *Isa.* 53. 10, 11? Hath he not said, nay, sworn to Christ, *That his seed* (such as believers are) *should endure for ever; that his throne* (a chief part of which is in their hearts) *should be as the Sun*, Psal. 89. 35, 36? And are these promises conditional also? It's true, that there was a condition on Christs part, That he should obey and suffer for us: but was there any on ours? Must these promises run thus, Christ shall have a seed and a throne if man will? No, the promises are absolute; no mention at all is made of mans will. But if the Graces of the Saints may fail, so may these promises also. Christ might have no seed, at least no enduring one, such as may satisfie him. His throne, at least that choice part of it which is in the hearts of the Saints, may utterly fail and come to nothing. If the matter be left to the Lottery of mans will, How is God true to his Son Christ? Possibly there might be no seed of new-creatures at all; or if there were, they might flie away from the birth in an utter apostacy. Nay, what if the event did hit right, and answer the promise, yet God is never the truer for that; neither can we say, that he fulfilled his promise in that event, which was never secured by his grace, but came to pass as it happened by the lucky hit of mans will. To conclude, Upon the whole matter it appears God hath taken believers into his own hand; their Graces shall not fail, because his Truth and Faithfulness cannot;

Chap. 10.

Chap. 10. not; their ſtanding is ſure, becauſe his promiſes cannot fall to the ground.

To add no more: We ſee here how we ought in all humility to give Grace its due; and this we cannot do, unleſs we give it all. *Non eſt devotionis dediſſe prope totum Deo, ſed fraudis retinuiſſe vel minimum*, ſaith *Proſper*: To give Nine hundred ninety nine parts to Grace, and reſerve one only to mans will, is more than true devotion will bear: it's juſt to give the whole unto God. The *Jewiſh Rabbins* ſay, That he who receives any good thing in this world without a benediction, is a robber of God: but the greateſt ſacriledg of all is, when we own not the Grace of God in ſupernatural bleſſings which relate to the world to come; *Verè humiles totum Deo reddunt*, True humble ſouls render all to God. Let us then acknowledg with *Jacob*, *We are leſs than the leaſt of all his mercies.* We were naturally undone, unclean creatures, proper objects of wrath. Why did God ſend his Son in the fleſh to ſeek that which was loſt, waſh us in a laver of his own blood, and bring us into favour with him? We might have been born in the dark places of the earth where Chriſt is not named, where the Sun of Righteouſneſs ſhines not in Pardons and Graces. Why did God place us in a Region of Evangelical light, and ſet Jeſus Chriſt with all his beauties and treaſures evidently before us? Under the Goſpel there are many blind eyes and hard hearts, many poor ſouls dead and buried in a grave of ſin. Why did he open our eyes upon heavenly myſteries, and melt our hearts into the Divine will? Why did he raiſe us up out of our ſpiritual graves, and

and quicken us unto a Divine life? There is still corruption within, and temptation without us. Our Graces are weak, and in themselves defectible creatures. Why doth he supply us with fresh influences of grace, and maintain the new-creature in us? Why are we not swallowed up in temptations and corruptions, but kept and preserved to the heavenly Kingdom? Here we must glory in our God, and cry out, Grace, Grace. All the good we have, is from that Fountain. Thus St. *Paul* ascribes all to Grace; *I live, yet not I, but Christ liveth in me. I labour, yet not I, but the grace of God which was with me.* He acknowledges no I-ness, but ascribes all his spiritual being and working to Grace. I will shut up all with that of *Bonaventure*, *Furti reus est, qui sibi aliquid retinet, cum Deus dicat, gloriam meam alteri non dabo*; He is guilty of Theft, who retains any thing to himself, when God hath said, *My glory I will not give to another. All glory therefore be to him alone.*

CHAP.

CHAP. XI.

Touching Justification, as to the Law. Christ's *Righteousness constitutes us Righteous. A double imputation: One to the proper Agent, another to those in Conjunction; the Conjunctions between* Christ *and us; how* Christ's *Righteousness is imputed to us; that it is not only the Meritorious, but Material cause of our Justification; this is proved from that phrase,* The Righteousness of God; *from the nature of Justification; from the parallel of the two* Adams; *from other phrases in Scripture; from a pardon as not being the same with Justification; from* Christ's *suffering in our stead; the Objections against imputed Righteousness answered; what justifies us as to the Gospel terms; the Necessity and connexion of a twofold Righteousness; how we are justified by Faith; how Good Works are necessary. A short Conclusion.*

THERE remaineth yet behind one Eminent piece of Grace; I mean Justification; this in *Luther* is, *Articulus stantis & cadentis Ecclesiæ*, and in *Chemnitius*, *Arx & propugnaculum Religionis Christianæ*; a Sacred thing it is, and difficult to explain; the true measures of it cannot be taken from any thing but the holy Scripture, where this Mystery is revealed. Touching Justification there are three things considerable, *viz.* First we are constituted righteous; then esteemed or pronounced such; and at last treated as such. The first conferrs a righteousness upon us; the second ownes and declares it; the third gives us the consequent reward thereof.

The

Chap. 11. The first we have in that phrase of Justifying the Ungodly, *Rom.* 4. 5. for that, unless it were collative of a Righteousness, would be the same abomination with the Justifying the Wicked, *Prov.* 17. 15. The second in that phrase of Justifying the Righteous, *Deut.* 25. 1. where the word (Justifying) is not *effectionis, sed æstimationis & declarationis significativum:* the third is not so much a part of Justification, as a consequent of it; neither do I remember that it is called Justification in Scripture: The first is the foundation of the other two; unless a Man be constituted righteous, God, who is Truth it self, cannot esteem or pronounce him such: for that were for him to err, which is impossible; neither can he, who is Sanctity it self, treat him as such; for an unrighteous Person cannot possibly enter into the holy Heaven, where Eternal Life is given to the Righteous.

The main *Quære* in Justification is, What it is that constitutes us righteous before God: Righteousness relates to some Law: we are under a double Law; the one the Law of Nature or Creation, which calls for perfect Obedience in every point. The other the Law of Grace, which accepts of sincerity; we must, if justified, be made righteous to both these, accordingly I shall discourse of both.

We are under the Moral Law of Nature; this is immortalized by its own intrinsecal rectitude; it so naturally results out of the Relation which Man stands in towards God, that as long as God is God, the Supream Truth and Goodness, and Man Man, a Creature endued with Reason and Will, it cannot cease to be, or to oblige: it is not imaginable, that such a thing as Reason should be unbound to look up to the original Truth, from whence it came, or that

such

ſuch a thing as Free-will, ſhould be unbound to embrace that infinite Good which made it; this Law ſtands faſter than the pillars of Heaven and Earth: it hath a double Sanction; a promiſe of Eternal Life upon perfect obedience, and a threatning of eternal Death upon the leaſt Tranſgreſſion. The promiſe though never abrogated by God, could not of it ſelf bud or bring forth Life; a Sinner, becauſe a Sinner, not being capable of perfect obedience, could not have Life from that promiſe, *ceſſat materia*. There could be no perſon capable of the promiſed Life; the Law was weak, though not in it ſelf, yet through the Fleſh, the ſin of Man. Man ſinned away the Promiſe, but the Threatning he could not ſin away; nay, by his ſin he put himſelf under the Curſe and Wrath of it. Sin made him a fit object and fuel for theſe; the caſe ſtanding thus, how or which way ſhould a Sinner be juſtified as to the Law? In a Sinner there was matter enough for the Treatning, but none for the Promiſe. Death might juſtly ſeize him, but Life he was not capable of by vertue of that Law; here infinite Wiſdom found out that which no created Eye could ſpy out, a way of Juſtification without abrogating the Law; thus therefore it was contrived, the Law, being under the power of the Legiſlator, was relaxed, though not abrogated; there may be a double notion of the Law; either it may be taken as it is in it ſelf, *in ſummo apice*, in its primordial rigor, requiring perfect perſonal obedience from us; and thus it doth not, cannot juſtifie us; there is a τὸ ἀδύνατον, an utter impoſſibility upon it. *Rom.* 8. 3. Righteouſneſs could not come by the Law, nay, in this ſenſe it worketh wrath, it condemns and curſes the Sinner; or elſe it may be taken as it is by the great

Chap. 11. Legislator relaxed, to admit of a satisfaction in our Sponsor *Jesus Christ*; and thus it hath its end, its δικαίωμα, a Righteousness which satisfied it in him; thus it cannot condemn Believers: a satisfied Law, so far as it is satisfied, hath nothing to say against them who partake of that satisfaction: That of Learned Mr. *Gataker* is remarkable, *Justificatio nostri tum ab Evangelio, tum à Lege pendet; à Lege quatenùs eidem satisfit pro delictis adversùs eam admissis; ab Evangelio, quatenùs satisfactio, non à nobis, sed à Christo Vicariâ operâ pro nobis exhibetur*; The Gospel reveals such a Sponsor as hath satisfied the Law for us; the Law being satisfied cannot condemn those who partake of that satisfaction.

It appears by this, That *Christ's* Righteousness is that which constitutes us righteous as to the Law; only here many worthy learned Divines are at a difference, how it doth so: doubtless it doth it in a way of Imputation, but the mode of that Imputation is not agreed on. Some say, that *Christ's* Righteousness is the meritorious cause of our Justification, and so imputed to us in the effects, in that pardon which discharges us from the Law: Others, That it is it self in some sort imputed to us, and so becomes the material cause of our Justification; I take it, our former Divines, who disputed with the *Papists* about Imputed Righteousness, are of the latter opinion. Hence Bishop *Davenant* saith, that, *Ipsissima Christi obedientia nobis imputatur, quasi esset nostra personalis*; The very obedience of *Christ* is imputed to us, as if it were our personal Righteousness. And again he saith, that *In se*, it is *causa meritoria Justificationis*; but as it is apply'd to Believers, *Subit vicem causæ formalis*, it is in the room of a formal cause. 'Tis

De Just. hab. fol. 364, 373.

true,

true, he ſaith, That it is imputed to us *ad aliquem effectum*; not that it is imputed only in the effect, but that it is imputed in a meaſure, and to ſome intents, though not in the full latitude, or as it is in *Chriſt*. The Learned Profeſſors of *Leyden* determine thus: *Mirum hîc videri non debet Chriſti Juſtitiam non meritoriæ ſolùm, ſed & materialis, imò & formalis cauſæ rationem habere, cum id diverſimodè fiat, nempe, quâ illud eſt, propter quod, in quo, ſive ex quo, & per quod juſtificamur:* To quote no more, If *Chriſt*'s Righteouſneſs be only a meritorious cauſe of Juſtification, then our former Divines have ſtriven in the dark, the Controverſies between them and the *Papiſts* in this point have been but a vain jangling; no *Papiſt* ever denied, that *Chriſt* merited Juſtification for us, no *Proteſtant* ſhould ask any more. The Council of *Trent*, laying down the cauſes of Juſtification, ſaith, *Chiſtus ſuâ ſanctiſſimâ Paſſione in ligno Crucis nobis Juſtificationem meruit, & pro nobis Deo Patri ſatisfecit*. Here our Divines ſhould have acquieſced in ſilence, but ſurely they thought there was ſomewhat more in it: For my own part, I conceive *Chriſt*'s Righteouſneſs is ſo far imputed to us, as to be the matter of our Juſtification; before I come to offer my Reaſons, I ſhall lay down ſeveral things tending to explain my meaning in this point.

Firſt, There is a double Imputation. The one, when a thing inherent or tranſient is imputed to the very Subject or Agent of it. The other, when it is imputed to thoſe in conjunction with the Subject or Agent, as being parts and portions of him. The firſt Imputation is according to the courſe of Nature, the ſecond is according to ſome juſt conſtitution made touching the ſame: the former is unqueſtionable,

the

Chap. 11. the latter is that which is to be cleared, that fuch an Imputation is poffible; and when it is done, truth may appear by thefe Inftances. The primitive Righteoufnefs of our Nature was only inherent in *Adam*: Yet was it imputed to us; we were by God efteemed as righteous in him, elfe we are not fallen Creatures, neither do we need any fuch thing as Regeneration. *Adam*'s fin was an act done by him, yet is it imputed to us; it is derived down upon us as Members of him, elfe the want of Righteoufnefs in us is not a privative want of what we once had in *Adam*, and afterwards loft in him, but a meer negative want, as being only of that we never had or forfeited: *Adam*'s Righteoufnefs being not imputed to us, we never had it; *Adam*'s fin being not imputed to us, we never forfeited it; fuch a meer negative want is no fin. Nay, if *Adam*'s fin be not imputed to us, our inherent pravity is no fin; it cannot be fin in unfallen Creatures; it is no fin to be born into the World; there is no foundation in us to make it fin; and the confequence of this is, that there is no fuch thing as original fin at all in us, which to fay, is to oppofe the Doctrine of the Church in all Ages: We fee here, that fuch an imputation to thofe in conjunction is poffible, becaufe it is actually done; and it muft needs be true, becaufe it is done by God, who is Truth it felf, and cannot err. You will fay, It cannot be true, primitive Righteoufnefs was never in us, we never committed *Adam*'s fin: I anfwer, This is one thing which over-turns Religion; we are apt to reject that as falfe, which our weak Reafon cannot comprehend. Is not an internal fin in the Will imputed to the Members of the Body? if not, why muft the Body rife and fuffer for it? if fo, fin may be imputed

to

to that which it never resided in; in this case the conjunction salves the matter; and by a parity of Reason, *Adam*'s Righteousness and Sin may be imputed to us, as being parts and Members of him; and the Imputation is true, because it is to those in conjunction, and according to a just constitution. God set *Adam* to be a Head of Mankind; we are propagated from him as Branches from the Root; his sin therefore may be justly imputed to us: the Imputation of it is according to the Divine Constitution: But the reason of that Imputation is, because *Adam*, the Head of Mankind, sinned, and all in him: It is a pretty question which is started in *Anselm*, how the Senses and Members in Man should be guilty of sin, when God himself subjected them to Man's Will? I answer, God's order was meet and congruous in so subjecting them; yet the act of the Will renders them guilty, as being in conjunction with it: in like manner, God's Constitution that *Adam* should be the Head of Mankind, was just and equitable, but this transgression of *Adam* derives a guilt upon us, as being parts and Members of him.

Chap. 11.

De Concept. Virg. cap. 4.

2ly. The Conjunction between *Christ* and us must be considered, and that is double.

The one is that Conjunction which is between Christ and Mankind in common; the Titles given to Christ will manifest it; he is a Mediator, not only an internuntial one, but a satisfying and atoning one, a Mediator above all Peer or Parallel, and that in all his Offices, in which he acted not as a private Person, or in his own name only, But, as the Office was in Gods or ours; in his Prophetical and Kingly Offices he acted in God's Name towards us; in his Priestly Office, he acted in our Name towards God; hence

the

Chap. 11. the Apostle saith, *that every Priest is ordained* ὑπὲρ ἀνθρώπων, *for Men*, *Heb.* 5. 1. to act in their behalf towards God: he was our Sponsor or Surety, he undertook to satisfie Justice for us. *Loe, I come to do thy will, O God, saith he*, *Heb.* 10. 7. Burnt-offerings and Sacrifices could not pay our Debts, but he would do it; and for that purpose he took an Humane Nature to do it in: never was there such a Surety as he; he undertook to satisfie for us, not as common Sureties do, upon a meer contingency, but upon a certain determinate Counsel; not when we were solvents or able to reimburse him again, but when we were known utter bankrupts, under a perfect impossibility to expiate the least sin. So plenary was that satisfaction, that if we receive him by Faith, we are Debtors no longer, all our debts are blotted out of God's Book, no more to be charged upon us; a second payment cannot be demanded of us; he was the representative of Mankind. He did *sustinere nostram personam*, he stood in our room; he suffered in our stead, not only *nostro bono*, but *nostro loco*: it may be thought perhaps that *Christ* was not a proper substitute; but it was well said by the Learned *Rivet* in another case, '*Regulis & Legibus humanis Deum alligare vult pulvis & cinis*: We are apt to limit the Holy one to our Rules and measures: But if the Mysteries of *Christ* may be put into the straights of humane Laws and Reason, he can scarce be properly any thing of that which the Scripture ascribes to him, he cannot properly be a Surety and a Mediator too, much less a Priest and a Sacrifice too; least of all these, and a Redeemer too in the same sufferings: A Mediator doth not pay as a Surety doth; nor a Surety offer as a Priest doth; nor a Priest die as a Sacrifice doth;

nei-

neither is a Redeemer the very ſame with theſe, but diſtinct from them all; may there be a proper Prieſt and Redeemer, a proper Offering and Paying, a proper Sacrifice and Price in the ſame ſufferings: theſe conjunctions ſeem to carry difficulty in them. Nevertheleſs, I verily believe, that he was properly all theſe, yet in a way of tranſcendency above humane Law and Reaſon; it is obſervable in Scripture, that one notion of Chriſt runs into another, the notion of a Mediator into that of a Redeemer; he is a Mediator, *who gave himſelf a ranſom*, 1 *Tim.* 2. 5, & 6. the notion of a Mediator into that of a Prieſt, *he is a Mediator for the Redemption of Tranſgreſſions*, *Heb.* 9. 15. that is, for the expiation of them by offering up himſelf to God, as it is in the precedent verſe; the notion of a Prieſt into that of a Surety: hence in the midſt of a Divine Diſcourſe touching his Prieſthood, comes in ἔγγυος διαθήκης, the ſurety of the Covenant, *Heb.* 7. 22. nay, it is obſervable, that theſe notions of Chriſt are interwoven with that of a Subſtitute, as the mode of performing them. Thus as a Prieſt he gave himſelf an Offering and a Sacrifice for us, *Epheſ.* 5. 2. as a Redeemer he was made a Curſe for us, *Gal.* 3. 13. as a Mediator and Redeemer he gave himſelf a ranſom for all, 1 *Tim.* 2. 5, & 6. in each of which the ſubſtitution comes in: hence it appears, that Chriſt is properly all theſe; or elſe, as *Socinus* would have it, *all ſeems to be but a Metaphor*. To add no more, theſe Conjunctions tell us, that Chriſt was ſo far one with us, that thoſe things fell upon him, which otherwiſe he was utterly incapable of. The Holy One was made ſin, the Bleſſed One a curſe; his ſufferings were properly penal, ſuch as were not inflicted by Soveraignty, but Juſtice, ſuch

Uu as

Chap. 11. as were not the Curse causless, but merited by sin; unless they were merited by sin, they were meer suffering, not punishment; punishment for nothing, is no punishment: if there was no punishment in his sufferings, how were they satisfactory? If there was no merit of sin to procure them, how were they penal? If Justice inflicted them not, how were they a punishment? or, if they were penal, how could Justice inflict them upon an Innocent? Here we have nothing to say, but this, Christ was so far made one with us, as to render his sufferings penal and satisfactory.

The other is that special conjunction, which is between Christ and Believers; *Christ is the Head, they are the Members*: the Ligatures of this Mystical Union are the Holy Spirit and Faith, *the quickning Spirit* (saith the reverend *Usher*) *descends downwards from the head to be in us a fountain of supernatural life*; a lively Faith, wrought by the same Spirit, ascends from us upward to lay fast hold upon him. The Scripture notably sets forth this Union, *We dwell in Christ, and he in us*, John 6. 56. *We abide in him, and he in us*, John 15. 4. *We are Members of his Body, of his Flesh, and of his Bones*, Ephes. 5. 30, 32. *And he is in us the hope of Glory*, Col. 1. 27. This the Apostle calls a great Mystery, and the Riches of the Glory of the Mystery; we are ingrafted into him as Branches into a Root; cemented to him as the building is to the foundation; incorporated with him as the food is with our Bodies; united to him as Members are to the Head. We eat his Flesh, and drink his Blood, and become one Spirit with him; nothing can be more emphatical, the Holy Spirit, which resides in him the Head, falls down upon us

his

his Members, and so makes a kind of continuity between him and us, too Spiritual and Divine to be interrupted by any local distance: Hence St. *Chrysostom* saith, that there is, μέσον μηδέν, no *medium* or middle between Christ and us; hence St. *Austin* saith, that, *Fideles fiunt cum homine Christo unus Christus, Believers are made one Christ with the Man Christ*, the Head and the Body make up one Christ: Hence that of *Aquinas*, that Christ and his Members are but, *una persona mystica, one mystical person*; the consequence of this admirable Union is the communication of Divine Blessings from him to us, *tota veræ justitiæ, salutis, vitæ participatio ex hâc pernecessariâ cum Christo κοινωνίᾳ pendet*: saith the learned *Zanchy*, *All our good things depends on this most necessary Union.*

Com. 1 Cor. 3. 11.

De Pen. Mer. cap. 31.

Thirdly, The righteousness of Christ may be taken under a double notion, either as it was the very *idem* to all the Laws he was under, or else as it was the *tantundem*, a plenary satisfaction to the moral Law by us violated; in the first notion it was a righteousness *ex naturâ suâ*, being a perfect conformity to those Laws; in the second it was a satisfaction *ex divinâ ordinatione*, being by God ordained so to be; in the first notion it was not for us; who, being once sinners, were incapable of it. But for himself to justifie and sanctifie him in that state, which he undertook to be in: In the second it was not for himself; who, as being pure from all sin, was incapable of it; but for us, to justifie us sinners against the Law: Here I shall only add, that, under the notion of satisfaction, I take in all Christ's righteousness, Active as well as Passive; though I think the Active in it self alone could not have amounted to a satis-

Chap. 11. faction, because without shedding of blood there was no remission to be; yet the Active being in Conjunction with the Passive, is a part of the satisfaction, and makes it the more compleat; for a satisfaction made up of both together, answers the threatning, and honours the precept of the Law; it satisfies God's Justice in it self by penal sufferings, and in its foundation, that is, God's holiness, by perfect obedience.

Fourthly, The Active and Passive Righteousness of Christ are not imputed to us, as they are the Idem, a perfect conformity to the Laws he was under; for we were not under the Mediatorial Law: nor, being once sinners, are we capable of a perfect conformity to the moral: but they are imputed to us, as they are the *tantundem*, a plenary satisfaction to the moral Law by us broken; for so they are very apt and proper to justifie sinners against the Law: Neither is Christ's satisfaction imputed to all actually to justifie them against the Law, for all are not justified against it, but it is imputed to Believers, as being mystical parts and portions of him: hence that Learned Bishop saith, *Quia insiti sumus in corpus ejus, & coalescimus cum illo in unam personam, ideò ejus justitia nostra reputatur*, because we are ingrafted into his body, and grow as it were, into one Person with him, therefore his Righteousness is reputed ours; neither is Christ's satisfaction imputed to his believing Members according to its fulness and latitude as it is in Christ the Head, but in such sort and measure as is meet for it to be communicated to Members: this is notably illustrated in the parallel of the two *Adams*, who are two such communicative Heads, as never were the like, who communicate to theirs in such propor-

Dav. de Just. hab. 369.

proportion as is congruous between Head and Members. *Adam*'s ſin is derived to each of us, not in its full latitude, but *pro menſurâ membri*; and in like manner, Chriſt's ſatisfaction is derived to each Believer, not in its full latitude, but *pro menſurâ membri*; ſo much of *Adam*'s ſin comes upon each one of us, as ſoon as he is *proles Adæ*, as makes him a ſinner; ſo much of Chriſt's ſatisfaction comes upon each one of us, as ſoon as he is *proles Chriſti*, as makes him Righteous againſt the Law; in both there is a communication to Members, yet in ſuch a way, as that the difference between Head and Members is obſerved.

Fifthly, There was a Divine Conſtitution, that Jeſus Chriſt ſhould be our Sponſor, and ſtanding in our room, ſhould ſatisfie for us, that he ſhould be an Head to Believers, and his ſatisfaction ſhould ſo far become theirs, as to juſtifie them againſt the Law: accordingly that ſatisfaction is truly imputed to them. Some Perſons have been pleaſed to ſpeak of Imputed Righteouſneſs, as if it were a fancy, a meer putative imaginary thing; but we ſee here upon what grounds it ſtands: the firſt Foundation of it, is the Divine conſtitution made touching Chriſt; the intermediate Foundation is this, that Chriſt was our Sponſor and ſatisfied for us: the immediate Foundation is this, that Chriſt is a communicating Head to his believing Members, and they as Members participate in his ſatisfaction; theſe things are ſufficient to make us conclude as Biſhop *Davenant* doth, *Imputatio non nititur fictitiâ aliquâ ſuppoſitione; ſed verâ participatione rei imputatæ: Imputation doth not ſtand upon any fictitious ſuppoſition, but upon a true participation of the thing imputed.* Theſe things being thus laid down, I ſhall.

Chap. 11. shall come directly to the point, my Opinion is, That the Righteousness of *Christ* is not meerly the meritorious cause of Justification, but somwhat more; neither is it meerly imputed to us in the Effects, but it self, as a satisfaction, is so far imputed to us, as to be the material cause of Justification, as to the Law, I think nothing can be more proper to justifie us as the Law than that which satisfied it. I cannot tell how to suppose that one thing should satisfie the Law, and another justifie against it: And here I shall first lay down my Reasons, and then answer the Objections made against my Opinion: For Reasons I shall offer several things.

First, I shall begin with that memorable phrase, *The Righteousness of God*, which cannot but be of great moment in this point: some take it for the mercy of God, and so it is sometimes taken in the Old Testament, *The Mercy of the Lord is upon them that fear him, and his Righteousness unto Childrens Children*, *Psal.* 103. 17. where Mercy and Righteousness are one and the same; but in the New Testament, where this phrase often occurs, it is never so taken; the Righteousness of God is revealed in the Gospel, *Rom.* 1. 17. Revealed, that, which before was only obscurely hinted, was in the Gospel clearly opened; but the Mercy of God was not only darkly hinted, but openly proclaimed in very high and stately terms in the Old Testament. An Instance we have of it, *Exod.* 34. 6, and 7. where the Titles of Mercy carry as much of Glory and Magnificence as any thing can do. We are said to be made the Righteousness of God, 2 *Cor.* 5. 21. but never to be made his Mercy; neither would be at all proper to say so. Others take it for our Inherent Graces, which are

are our Evangelical Righteousness; but these, though they come down from Heaven, are never called the Righteousness of God; nay, on the contrary they are called our own, as being inherent in us: Hence we find Your Faith, *Rom.* 1. 8. your Love, 2 *Cor.* 8. 8. your Patience, *Luke* 21. 19. your Hope, 1 *Pet.* 1. 21. your Righteousness, *Matth.* 5. 20. that, which in Scripture is called the Righteousness of God, is not the same with that which is called our own there; were our Inherent Graces imported in that phrase, Faith, which is a prime excellent Grace, must have its share therein; but the Righteousness of God is by Faith, *Rom.* 3. 22. Therefore it is not Faith, the Righteousness of God is upon the Believer, therefore it is not in him: Others take it for Pardon; but neither can this Interpretation stand. The *Jews* were ignorant of God's Righteousness, *Rom.* 10. 3. but surely they were not ignorant, that God was a God pardoning iniquity, that Pardon which in the Old Testament is elegantly decyphered by Covering, Blotting out, Remembring no more, Casting away sin, is not in the New vailed in an Expression, so obscure and improper for it, as that of the Righteousness of God seems to be to that intent; leaving these, I take it, that the Righteousness of God imports that of *Christ*; and in this sence the phrase is as Glorious and Illustrious, as it would be obscure and improper to denote Pardon: The Righteousness of *Christ* is indeed the Righteousness of God; it is the Righteousness of him who is God, of him, whose Blood is called the Blood of God; it is a pure perfect Righteousness which can consist before the Tribunal of God, which was by God ordained to make us Righteous: This is it which, being before but darkly hinted, was in the

Chap. 11.

Chap. 11. the Gospel manifestly revealed; this is that which is upon the Believer as a rich Covering to hide his imperfections, this is it which the *Jews* were ignorant of, and submitted not unto: the Apostle tells us, That they submitted not to the Righteousness of God, *Rom.* 10. 3. and what that Righteousness is, the next Verse expresses; for *Christ* is the end of the Law for Righteousness to every one that believeth; the Law hath its end in nothing but in his Righteousness, which satisfied it. But besides there is one place, which *in terminis* calls the Righteousness of God the Righteousness of *Christ*, to them who have obtained like precious Faith with us through the Righteousness of God and our Saviour *Jesus Christ*, 2 *Pet.* 1. 1. Observe, it is not through the Righteousness τοῦ Θεοῦ, καὶ τοῦ Σωτῆρος, of God, and of our Saviour *Jesus Christ*, as noting two Persons, but τοῦ Θεοῦ, καὶ Σωτῆρος, of God and our Saviour, as betokening one, as Bishop *Downham* hath observed; like that *Tit.* 2. 13. *The glorious Appearance of the great God and our Saviour*, where one Person is intended: Thus far it appears, that the Righteousness of God denotes the Righteousness of *Christ*. That which remains is to enquire, Whether the Righteousness of God never import any more than a meer meritorious cause: 'Tis true in that place 2 *Pet.* 1. 1. it imports no more; but in others it speaks further: *We are made the Righteousness of God*, 2 *Cor.* 5. 21. *The Righteousness of God is upon us*, *Rom.* 3. 22. and, as a paraphrase upon the Righteousness of God, the Apostle tells us, that *Christ* is the end of the Law for Righteousness to the Believer, *Rom.* 10. 4. Here I take it, the Righteousness of *Christ* is set forth not only as a meritorious antecedent cause of Justification, but as an Ingredient, a material cause in it: he that

that hath only the effect, cannot be ſaid to be made the Impetrating cauſe, no more can we be ſaid to be made the Righteouſneſs of *Chriſt*, if we only have the fruit of it, not the thing it ſelf: That Righteouſneſs, as a meritorious cauſe, may be ſaid to be for us; but not to be upon us, unleſs by Imputation it be made ours: *Chriſt* in reſpect of Merit only is no more for Righteouſneſs (which yet is the Emphaſis of the Text) than for ſanctifying Graces, theſe being as much merited as the other; *Chriſt* is ſo far Righteouſneſs as he is the end of the Law, and that he is in the ſatisfaction it ſelf, not in Remiſſion, which is the effect of it; the Satisfaction it ſelf therefore is made ours in Juſtification. It ſeems to me a great departure from the Text to ſay, *Chriſt* is the end of the Law for Righteouſneſs, that is for Pardon, which is the Effect, or for Impunity, which is the Effect of the Effect.

Secondly, It is utterly impoſſible that there ſhould be a Juſtification without a Righteouſneſs. Conſtitutive Juſtification makes us Righteous, Eſtimative or ſentential Juſtification eſteems or pronounces us ſuch; a Juſtification cannot be without a Righteouſneſs; nor can any thing be a Righteouſneſs, unleſs it anſwer the Law. What then is our Righteouſneſs as to the Law? Faith, anſwers the Goſpel terms: But what anſwers the Law? Surely nothing under Heaven can do it but *Chriſt*'s Satisfaction. The *Quære* therefore is, Whether that Satisfaction be our Righteouſneſs in it ſelf, or only in its effects: if in the effects only, then ſomething leſs than Chriſt's ſatisfaction, *viz.* an effect, is our Righteouſneſs as to the Law, and by conſequence ſomething leſs than that ſatisfies the Law: I cannot imagine

Chap. 11. that one thing should satisfie the Law, and another justifie against it; one and the same satisfaction of Christ doth both. There are but two sorts of Righteousness as to the Law; the one a Righteousness in the *idem*, a direct conformity to it; the other a Righteousness in valor, a full compensation or satisfaction for the breaches of it, a third cannot be found, where there is neither such a conformity to the Law, that all is done as it ought to be, nor such a satisfaction to it, that all that is done amiss, is compensated, there is no such thing as Righteousness, a pardon or freedom from punishment there may be, but a Righteousness there is not. Because there is nothing done to the Law; either by way of obedience or recompence; and where nothing is done to the Law, there cannot be a Righteousness: Now a Sinner not being capable of a Righteousness of conformity, his Righteousness must be that of a satisfaction or compensation; not an effect of it, but the thing it self, no other thing can be a Sinners Righteousness. It is observable in Scripture, That Justification is so set forth, that the Law is established in it, *Rom.* 3. 31. that its Righteousness is fulfilled, *Rom.* 8. 4. that it hath its end, *Rom.* 10. 4. And all this because in Christ's Satisfaction there is a full compensation made for sin, such as comes in the room of a perfect conformity, and supplies that defect of it which rises out of the fault committed: This is done by the Satisfaction it self, not by an effect of it. Nothing less than it self could give the Law its end or establishment: If that Satisfaction be our Righteousness, not in it self but in its effects, what is that effect? Is it a Pardon? that is God's act; God's act may make or esteem us righteous, but it is not the Righteousness

ness it self; it is a *jus impunitatis* that is not the Righteousness it self; a Righteousness as to the Law must be either a perfect conformity or a satisfaction, but a *Jus impunitatis* is neither of these; as in Condemnation the *Obligatio ad pœnam* is not the very *culpa*, but a consequent of it. So in Justification the *Jus impunitatis* is not the very Righteousness, but a consequent of it. A *Jus impunitatis* is opposite to the *reatus pœnæ*; but a Satisfaction, which is our true Righteousness, is opposite to the *reatus culpæ*, as compensating the fault committed. It remains therefore that Christ's Satisfaction is not in its effects, but in it self our Righteousness, which also further appears: In that, when we are to answer for our breaches of the Law, our great Plea is to that no other than his Satisfaction; *Ostendo fide jussorem meum*, saith Bishop *Davenant*, When the Law makes its demands against me, I shew my Sponsor Christ, who satisfied it. Now, if his Satisfaction be it self our Righteousness, it must be made ours by Imputation, for that which is not ours, cannot be our Righteousness; neither doth God, who judgeth according to Truth, esteem it such: You will say, Though it self be not ours, yet it is that for which God doth justifie us: To which I answer, Though God justifie us for it, yet, unless it be ours, it is no more our Righteousness than it is our Holiness; when God sanctifies us for it, no Man (I think) will call it our Holiness, no more, unless it be ours, may we call it our Righteousness. If it be ours by Imputation, then it is more than a meritorious cause. It is the very matter of our Justification; neither can I tell how to think it less, seeing a Sinner is capable of no other Righteousness, as to the Law, but a Satisfaction,

Chap. 11.

De Just. hab. 370.

Chap. 11. on, seeing so glorious a Satisfaction, as that of Christ is, is ushered into the World for that very end; it is to me unimaginable, that that Satisfaction should yet not be our Righteousness as to the Law, but something less than it self should have the honour of it.

Thirdly, Very momentous in this point, is the collation of the two *Adams*, *Rom.* 5. the first *Adam* was the Origen of Sin; Christ the second *Adam*, was the Origen of Righteousness and Life: never were there in the World two such Heads as these, *uterque quod suum est cum suis communicat*, as the Learned *Beza* hath it, *Adam* communicates Sin and Death to his Posterity; Christs Righteousness and Life to his believing Seed, in the parallel it is observable, that Christ is as strong; nay, a stronger Head than *Adam*, *Adam* was τύπος a Type of him that was to come; and less then the Antitype, who was more potent to rebuild the ruines of the fall, than *Adam* was to make them, Righteousness came as full from Christ, as sin did from *Adam*; nay, more fully, as the Apostle hints in the πολλῷ μᾶλλον, *verse.* 15. and in the abundance and superabundance of Grace, *vers.* 17. & 20. hence it appears, that so far as *Adam*'s sin was ours, so far is Christ's Righteousness ours also. *Adam*'s sin was not ours in the full latitude, as it was in him, we did not eat the Fruit in our own persons, we were not heads of Mankind, we did not usher in Sin and Death upon the World, no, this was, δι' ἑνὸς, by that one *Adam*, neither was it ours in the effect only, for then our innate pravity would be no sin, as meerly proceeding from that first sin of *Adam*, in which we participated not: that in the Schools must needs be true, *peccatum habituale dicit essentialem ordinem ad præcedens actuale; Its impossible, that one should be a sinner habitually, who in no sense was a sinner before:* hence that of St.

Austin

Austin, quoted by Dr. *Ward*, *Nulla foret hominis culpa, si talis a Deo Creatus esset, qualis nunc nascitur*, it remains therefore that *Adam's* sin it self is derived to each one of us, *pro ratione membri*, proportionably: Christ's satisfaction is not ours in the full latitude, as it was in him; we satisfied not God's Justice in our own Persons, we were not Heads of the Church, neither did we usher in Life and Righteousness into the World; no, it was δι' ἑνὸς, by that one Christ, neither is it ours in the effect only; for then the effect a thing less than the satisfaction it self, should justifie or make us righteous against the Law, which cannot be: It remains therefore that it is it self derived upon each one of us, *pro mensurâ membri*: Again, *Adam's* sin did first in order of Nature, make us sinners by it self imputed, and then by the inherent pravity consequent; in like manner Christ's satisfaction doth first in order of Nature make us righteous by it self imputed, and then by the sanctifying Graces communicated by vertue of it: Now if Christs satisfaction be not it self communicated to us as Members of him; then the Glory of his Headship seems to fail, he is not so strong an Head as *Adam*, Righteousness is not so amply communicated from Christ, as sin is from *Adam*, *Adam* communicates the sin it self to us, but Christ communicates his Righteousness in the effects only; if Christ only merited Justification, the Glory of his Headship seems not to stand in it; in Sanctification he as our Head communicates sanctifying Graces to us, to be the matter of our Sanctification, but in Justification he doth not communicate his satisfaction to us, to be the matter of our Justification; he merited Justification upon Gospel-terms before our Union with him,

what

Chap. 11. What doth he after, or more, as our head in Justification? his satisfaction not being communicated to us, he seems not to be so compleat an Head in Justification, as in Sanctification; to make this Argument from Christ's Headship more clear, it will not be amiss to consider some passages in that fifth Chapter to the *Romans*; *Wherefore as by one Man sin entred into the World, and Death by Sin, and so Death passed upon all Men, for that all have sinned*, *verse* 12. in this and the two following verses one part of the collation, *viz.* That of *Adam* being laid down, where is the ἀπόδοσις *collationis*? or how is it to be supplyed? some Divines think, that it is quite omitted by the Apostle, others conceive it to be couched in those words, *Who is the figure of him that was to come*, *verse* 14. but whether it be the one or the other, surely there must be somewhat understood on Christ's part as correspondent to that of *Adam*, who was a Type of him, *Piscator* supplies it thus, *Plena comparatio sic habet quemadmodum per Adam peccatum introiit in omnes homines*, & *per peccatum mors, eo quod in Adamo omnes peccarunt, sic per Christum Justitia introiit in omnes credentes*, & *per Justitiam vita, eo quod in Christo omnes credentes pro peccatis satisfecerunt*; he saith, that all Believers satisfied in Christ, I intend somewhat more in this point then I suppose he did. Yet I would speak less in words then so, I think the expression, that we satisfied in him, is not an expedient one, though in Scripture nothing to me seems to sound more like an answer to that, ἐφ' ᾧ πάντες ἥμαρτον, *verse* 12. then that Text ἄρα οἱ πάντες ἀπέθανον, 2 *Cor.* 5. 15. though the Learned *Camero* saith, *in Christi morte Ecclesiæ est veluti satisfaciens Deo*: Yet I wave that expression, for it seems

De Eccles. fol. 224.

seems to import, as if Christ's satisfaction were in its full latitude imputed to us: It is as much as I intend, that we as Members of him do in a measure participate of his satisfaction, so far, that it is the matter of our Justification against the Law: *Adam's* sin is is not communicated to us in the full latitude, but so far as to make us sinners; *Christ's* Satisfaction is not communicated to us in the full latitude, but so far as to make us righteous. But to go on to another passage in that Chapter, As *by one Man's disobedience many were made sinners, so by the obedience of one shall many be made righteous*, Vers. 19. In this famous Text those words (ὥσπερ and οὕτω καὶ, *as* and *so also*) are to be noted; it is as much as to say, as it was in the one case, so it is in the other, as *Adam's* sin was derived upon us, so also is Christ's Righteousness, if *Adam's* sin were in some measure communicated to us to make us sinners; then Christ's Righteousness is in some measure comunicated to us to make us righteous; we see, what is the best way to judge how far Christ's Righteousness is imputed to us, not by comparing the Imputation of our Sin to Christ, and the Imputation of Christ's Righteousness to us, but by comparing the Imputation of *Adam's* sin to us, and the Imputation of Christ's Righteousness to us, in that Text (*He was made Sin for us, that we might be made the Righteousness of God in him*, 2 *Cor.* 5. 21.) there is no (as and so also) as there is in the parallel of the two *Adams*: though I think it hard to say, that sin was Imputed to Christ only in the effects, for unless our sin, as it was *fundamentum pœnæ*, was Imputed to him, unless it was so far Imputed, as to render his sufferings punishments, his sufferings were not penal, and if not penal, sin was not at all imputed to him;

Chap. 11.

no,

Chap. 11.

no, not in the effect: yet if ſin was Imputed to him only in the effect, it follows not, that his Righteouſneſs ſhould be ſo only Imputed to us, the Apoſtle ſaith not, as he was made ſin, ſo we are made Righteouſneſs, there is no (as and ſo) in that Text as there is in the parallel of the *Adam's*: there is a great diſparity in the caſes; Sin was not imputed to *Chriſt* to conſtitute him a ſinner, but *Chriſt's* Righteouſneſs is imputed to us to conſtitute us righteous; Sin was imputed to *Chriſt*, that it might be abſorpt and ſwallowed up in his ſweet-ſmelling Sacrifice; but *Chriſt's* Righteouſneſs is imputed to us, that it may abide upon us as the matter of our Juſtification: We ſee here, in the point of Imputed Righteouſneſs, we muſt take our meaſures; not from our ſin imputed to *Chriſt*, but from *Adam's* ſin imputed to us: Further, The word (κατασταθήσονται) in the 19. Verſe emphatically points out the material cauſe of Juſtification. *Chriſt's* Righteouſneſs, as a meritorious cauſe, is an impulſive to God to conſtitute us righteous, but to be an impulſive to conſtitute is not properly to conſtitute, as a meritorious cauſe it impetrates, that we ſhall be made righteous; but by that Impetration it doth no more make us righteous, than by the Impetration of ſanctifying Graces it makes us holy: notwithſtanding theſe Impetrations, we are not indeed holy without thoſe Graces, nor are we righteous without a Righteouſneſs: as a meritorious cauſe it was before Faith, nay, before the Covenant of Promiſe, but then it conſtituted none righteous. It was for all, but it conſtitutes not all: You will ſay, As ſoon as a Man by Faith hath a capacity, it conſtitutes him righteous; How ſo? It was a meritorious cauſe before Faith, now it is no more; at the firſt it procured

that

that Men ſhould be juſtified upon Goſpel-terms, and now what new or freſh act or energy hath it? Indeed there is ſomewhat more on Man's part, *viz.* Faith; ſomewhat more on God's, *viz.* Juſtifying the Believer. But what is there more on *Chriſt*'s? the merit is as before, one and the ſame, and impetrates Juſtification on Goſpel-terms for all; on our part there is a difference, one believes, not another; on God's a difference, he juſtifies one, not another; but *Chriſt* ſtands only as a common cauſe, his Satisfaction is *in communi*, and conſtitutes no one righteous more than another: He is no more, as it ſeems, the end of the Law for Righteouſneſs to the Believer, than to the Unbeliever. Now if this be, as it is *durus ſermo*, then it remains that *Chriſt*'s Righteouſneſs is by particular imputation made over to Believers, and ſo becomes the matter of their Juſtification; accordingly the Apoſtle in *Rom.* the fifth ſpeaks of it, not as a common cauſe, but as peculiarized to Believers, ſuch as receive Grace: He doth not ſpeak of what *Chriſt* merited for all, but of what Chriſt as an Head communicates to his Members: The ſcope of the parallel between the two *Adams* evinces this; it being no other than this, That both of them communicate to thoſe, who are in them. The ſum of all is, *Adam* and *Chriſt* are ſet forth by the Apoſtle as two communicative Heads; if *Adam*'s ſin be imputatively ours, ſo is *Chriſt*'s Righteouſneſs alſo.

I ſhould now paſs on to another Reaſon: But poſſibly ſome may object, That there is a great difference between the two Heads. We were ſeminally in *Adam*, we receive an Humane Nature from him; but we were not ſeminally in *Chriſt*, we receive not a Nature from him: therefore, though *Adam*'s ſin be

 imputatively ours, yet so is not *Christ's* Righteousness. In answer to this I shall offer several things.

First, We receive an Humane Nature from *Adam*; but is this the only foundation of the Imputation of his sin to us? No, surely: Then all the sins of our Progenitors should be as much imputed to us, as the first sin of *Adam* was. Which I cannot at all believe; *Adam* was a moral Head of Holiness and Righteousness to all Mankind, but since the fall, no Man, no, not *Adam* himself, was such; the sin of *Adam* is universally imputed to all, even to the most holy, but so are not the sins of other Progenitors; we were not therefore one with *Adam* only by a Natural union, but by a Divine Constitution.

Secondly, We receive an Humane Nature from *Adam*; and have we not a Divine Nature from *Christ*? are we not called his Seed? are we not begotten by his Spirit and Word? were we not in a Spiritual sence seminally in his Blood and Merits? how else should any such thing as the New Creature, be produced in a lapsed Nature? These things are as proper to make us Parts and Members of *Christ*, as an Humane Nature is to make us Parts and Members of *Adam*; therefore the communication of Righteousness from *Christ* must be as full and great, as the communication of sin is from *Adam*. Bishop *Usher* tells us, That we have a more strict conjunction in the Spirit with *Christ*, then ever we had in Nature with *Adam*, one and the same Spirit is in Christ and Believers, but there is not one Soul in *Adam* and his Posterity: the communication from Christ therefore, if answerable to the Union, must be as great, nay greater than that from *Adam*.

Thirdly, *Adam* was a Head both by Nature, and by

by Conſtitution; Sin, unleſs in Conjunction with Nature, could not paſs from him to us, neither could we, without a Nature conveyed from him, have been members of him: It did therefore appertain to his Headſhip to convey a Nature to us; but Chriſt was an Head not by Nature, But above it by Divine Conſtitution; he was not to convey Naturals to us, but ſuper-naturals; ſince the Fall, Righteouſneſs was not to paſs to us, in Conjunction with Nature; Nature was to be from one Head, and Righteouſneſs from another; we were to be made Members of Chriſt, not by communication of Nature, but of Grace; it therefore did not appertain to his Headſhip to communicate Nature to us, yet was his Headſhip as potent to convey Righteouſneſs to us, as *Adam*'s was to convey ſin; the Divine Conſtitution made him ſuch an Head, that his Satisfaction might become ours for our Juſtification: thus much touching this Argument drawn from the Headſhip of Chriſt.

Fourthly, Thoſe Scripture phraſes of being purged, ſprinkled, cleanſed, waſhed, juſtifyed in the Blood of Chriſt, notably import two things, the one, that Juſtification is in a ſignal manner attributed to Chriſt's Blood, as Sanctification is to the Spirit; the other, that Chriſt's Blood juſtifies by way of Application: but neither of theſe can ſtand, if that Blood be only a meritorious cauſe, not the firſt, how can Juſtification,be ſignally attributed to it;when as a meritorious cauſe, it no leſs impetrates Sanctification than Juſtification? nothing ſingular is done by it in the one more than in the other; not the ſecond, how can it juſtifie by Application, when as a meritorious cauſe, it operates only by impetration? You

Chap. 11. will say, Christ's Blood is applyed in the effect, in a pardon: I answer, those Scripture phrases before quoted, shew, that the Blood it self is applyed to us; how else is it said, that we are purged, cleansed, sprinkled, washed in it? unless it be applyed to us, the phrases, how emphatical soever, seem to be improper: surely a satisfaction must in its own nature be a justifying matter against the Law, next to an absolute conformity to the Law. Nothing is or can be more justifying against it then a satisfaction; when God hath provided a plenary satisfaction to justifie us, how may we think, that it is not it self applyed to us actually to justifie us, or that something less than it self should do it? the Scripture sets forth this Application on both hands, on our part it is applyed by Faith, *We receiving the Atonement*, *Rom.* 5. 11. and Christ, *being a propitiation through Faith in his Blood*, *Rom.* 3. 25. and on God's part by Imputation, we being *made the Righteousness of God in him*, 2 *Cor.* 5. 21. *and the Righteousness of God being upon us*, *Rom.* 3. 22. I cannot tell how to think, that such an excellent justifying matter, as Christ's Satisfaction is, should be provided for us, and yet not applyed to us, according to the terms of the Gospel: a pardon is, as I take it, upon the satisfaction not meerly made but applyed; for it is given to Believers only: if the satisfaction be it self applyed, then that is our Righteonsness against the Law; if it be applyed in the effect, that is, in a pardon, then the pardon is the very application, and not a pardon upon a satisfaction applyed; or if there be a pardon upon a satisfaction applyed, there will be a pardon before a pardon; a pardon in the application, and a pardon upon it; if the satisfaction be it self applyed, then it may precede a pardon,

pardon, and a pardon may be upon it; but if it be applyed only in the effect, in a pardon, then it cannot precede a pardon, no more then a pardon can precede it self: You will say, a pardon is not upon a satisfaction applyed, but is the very application. To this I answer, the Learned Mr. *Gataker* saith, *remissio est Justificationis efficacis consequens necessarium*; and the worthy Mr. *Bradshaw* saith, *culpæ remissio accuratè considerata neque totum neque pars Justificationis existit, sed contingens tantùm Justificationis effectus*: I conceive, the application of Christ's Justifying Blood, is in order of Nature antecedent to remission; under the Law, first the Atonement was made, and Blood sprinkled, and then there was forgiveness; under the Gospel, first Christ's Blood is applyed and sprinkled upon us, and then there is remission; *Christ is a propitiation through Faith in his Blood*, saith the Apostle, *Rom.* 3. 25. and then he adds, *To declare his Righteousness for the Remission of sins:* Christ's Blood is first applyed, and then remission follows upon it; I say, it follows upon it, but it is no more the same with it under the Gospel, then forgiveness under the Law was the same with the sprinklings and purifyings by the Blood of the Sacrifices; when in Scripture there is attributed to Christ's Blood, purging, washing, sprinkling, cleansing from Sin, and to a pardon, covering, blotting out, taking away, and casting away of Sin, I cannot imagine that both these are the same, as if Christ's Blood did not by it self do away Sin, but only impetrate that it might be done away in a pardon; I take it, these are distinct, first that Blood in the sence herein after declared, frees us *à culpâ*, and then the consequent pardon frees us *à pænâ*.

Fifth-

Chap. 11.

Fifthly, If Christ's Righteousness be Imputed to us, not in it self, but in its effect only, that is, a pardon, then Justification, as to the Law, wholly consists in a pardon; on the other hand, if Justification do not stand in a pardon, then it stands in the Imputation of Christ's Righteousness to us: in this great point I shall offer several things.

First, The Scripture must be the great Rule to judge of Justification by, there I find that we are justified by Christ's Blood, that we are made righteous by his Obedience; but that we are justified by a Pardon, I find not. There I read that Christ is made to us Righteousness, that we are made the Righteousness of God in him; but, not that an Immunity from punishment is a Righteousness. I know many Learned Divines take Justification and Pardon to be one and the same, but I shall consider the chief Scriptures which look that way; The first is *Rom.*4. There the Imputation of Righteousness, Ver.6. and the remission of sin, Vers. 7. and 8. seem to be the very same; the quotation of the 32. *Psalm* seems to make it clear to answer to this. I shall consider the scope of the Apostle: He doth in the third Chapter lay down this Conclusion, That we are justified by Faith, Ver. 28. and in the fourth Chapter he lays down this, That we are not justified by Works, Ver. 4. that is, perfect Works, such as Man may glory in, such as might make the reward of debt. *Abraham* himself could not reach such a Justification: this is proved by two things; the one is this, *Abraham*'s Faith was counted to him for Righteousness, therefore he was not justified by Works: For Faith is not Works. The other is this, A Justified Man is a pardoned one, therefore he is not justified by Works;

for

for perfect Obedience leaves no room at all for a Pardon. Touching the first, I shall first consider what was the object of *Abraham's* Faith, and then how Faith is counted for Righteousness: The primary object of *Abraham's* Faith was Christ; for the Apostle in the third Chapter speaks of the Faith of Christ; and in the fourth, where the same Discourse of Justification is continued, the object cannot in any reason be varied. *Abraham* is set forth as a great pattern of believing, and he can hardly be so to Christians, if his Faith had not for substance the same object with theirs. The Scripture fore-seeing that God would justifie the Heathen through Faith, preached before the Gospel unto *Abraham*; saying, *In thee shall all Nations be blessed*, *Gal.* 3.8. That *Abraham's* Faith and ours might have the same object, God took care, that a Gospel, a Blessing, *Christ* should be set before him: his Eyes were so far opened, that he could see *Christ's* day, and in a kind of Triumph of Faith, rejoyce at it, 1 *Joh.* 8. 56. 'Tis true, our Faith, as having more of Evangelical light in it, is more explicite than *Abraham's* was; *Abraham's* was in the *Messiah in universali*, in more general terms; ours is in him *in particulari*, *in propriâ formâ*, in a satisfying atoning *Messiah*, in his Blood and Righteousness; nevertheless (this being but a gradual difference according to gradual Light) our Faith and *Abraham's* are for substance the same and center in one object; and *Christ's* Righteousness and Satisfaction, though not so clearly known to *Abraham*, as to us, was no less imputed to him than to us, there being the same way of Justification by Imputed righteousness for him as for us. *Christ* being the object

προευηγγελίσατο, *Evangelizandi verbum peculiariter consecratum est Doctrinæ de Gratuita per Christum reconciliatione*, Bez. in loc.

Chap. 11.

object of *Abraham*'s Faith, the next thing is, how Faith is imputed for Righteousness. Here I answer, Faith is counted for Righteousness, not as taken *in abstracto*, meerly in it self, but as taken in *concreto*, in its conjunction with its object: that is, *Christ* and his Righteousness, and then we have the full Righteousness of Justification, Faith in it self answering to the Gospel-terms, and in its object *Christ*'s Righteousness answering to the Law. Here I crave leave to set down the words of an Excellent Person, though different from my self in this point; the words are these: "Faith looks both ways, respects both the "Law and the Gospel, and comprizeth all that is re- "quisite to our Justification with reference to both; "all the charge of the Law it answers *ratione objecti*, "in respect of its object, which is *Christ*, and all that "is required by the Gospel, *ratione sui*, as being "it self the performance of the condition annex- "ed thereunto. Thus he; I quote not these words, as if in this point he were of my opinion, but because they are full and expressive of my thoughts: Now, that Faith is in this place to be taken in conjunction with its object, appears thus; the Apostle in the third Chapter proves, That as to the Law every Mouth must be stopped, that all the world must become guilty before God, verse 19, and then concludes, that by the deeds of the Law, no Flesh can be justified, verse 20. And in his After-discourse (as the following words (but now) do import) he sheweth what it is that justifieth us against the Law, *viz.* The Righteousness of God; that is of Christ, which is not Faith it self, but by Faith, Vers. 21, & 22. And at last he concludes, That we are justified by Faith, Vers. 28. but Faith in it self cannot justifie us

Sir Charles Wolf. *Justif. Evang.* 42.

us against the Law; for Faith was not crucified for us, neither did it satisfie Justice on our behalf: it is therefore Faith in its object, that is Christ's Righteousness which justifies us against the Law; that Faith which is counted for Righteousness, is that which establishes the Law, Vers. 31. and that Establishment Faith makes, not in it self, but in its object, Christ's Righteousness, which established the Law by satisfying of it; Faith therefore and its object must be taken together: Hence the Apostle, who mentions the Imputation of Faith. Ver. 5. in the 4. Chapter, mentions also the Imputation of Righteousness, Ver. 6. It's true, both are but one in sence, but in words the latter expresses the object of Faith, as the former doth the Act: Thus, as I said before, Faith in Conjunction with its object takes in the whole of Justification, and then the after-words, quoted out of the *Psalm*, touching Remission, do not describe the Imputation of Righteousness in its proper Nature, but in its blessed Fruit, *viz.* Pardon of sin, which is not properly our Righteousness, but a consequent upon it. Another place is this; ——*Through this Man is preached unto you the Forgiveness of sin; and by him all that believe are justified from all things, from which you could not be justified by the Law of* Moses, *Acts* 13. 38, & 39. Here it seems, that what is called Remission in the first verse, is called Justification in the next: but I take it, they are not the same in the 38. Ver. We have Remission in the offer or tender of the Gospel, in the 39. we have Justification actual as it is in the Believer. So they are not the same; Justification here is not Remission, but Justification by Sacrifice; Justification by Christ's Sacrifice is opposed to Justification by the Legal ones: Justification by these was typical,

 and

and but in some cases, the Law not allowing a Sacrifice in all, but Justification by that is real, and in all cases where Faith is not wanting; here therefore Justification and Remission are not the same. Another place is *Luke* 18. when the *Publican* penitentially prayed for Pardon, *God be merciful to me a Sinner*, he went home justified, *Vers.* 13, & 14. Justified is the same with Pardoned. I answer, This place shews that Justification follows upon true Repentance, but not that Justification and Pardon are the same; the Satisfaction of Christ justifies a Sinner, a Pardon only frees him from punishment. To name but one place more; The Free-gift is of many offences to justification; *Rom*, 5. 16. τὸ χάρισμα, the Free-gift, seems here to import Pardon, as if Pardon and Justification were all one. To this I answer; The Apostle in this famous place sets down a Parallel between the two Heads, *Adam* and *Christ*; *Adam*'s Sin and *Christ*'s Righteousness; *Adam*'s Sin making us Sinners unto death, and Christ's Righteousness making us righteous unto Life. But the word (Pardon or Remission) is not so much as once named in all the Parallel; by the Free-gift *Vers.* 16. is not meant Remission, but Christ's Righteousness. This is clear upon a double account: the one is this; The Free-gift is opposed to *Adam*'s sin, and that which in this Parallel is opposed to *Adam*'s sin, must needs be Christ's Righteousness; this appears throughout the whole Parallel, in the 15, & 16. *Vers.* *Adam*'s Sin and the Free-gift are opposed; in the 18. *Vers.* *Adam*'s Offence and Christ's Righteousness are opposed; in the 19. *Vers.* *Adam*'s Disobedience and Christ's Obedience are opposed: Hence it appears, that what is the Free-gift in the 15, and 16. *Vers.* is the Righteousness or Obedience of Christ

in

in the 18. & 19. *Verſ.* neither indeed can the Parallel ſtand, if any other thing than *Chriſt's* Righteouſneſs ſhould be oppoſed to *Adam's* ſin. The other is this; theſe words, The Free-gift, are put inſtead of *Chriſt's* Righteouſneſs or Obedience; this appears in that, where the one is mentioned, the other is omitted, in the 15, 16, 17. *Verſ.* The Free-gift is mentioned, but the Righteouſneſs or Obedience of Chriſt is omitted; in the 18, and 19. *Verſ.* the Righteouſneſs and Obedience of Chriſt is mentioned, but the Free-gift is omitted. Indeed in our Tranſlation we have the Free-gift *Verſ.* 18. but not in the Original. Hence it appears that they are the ſame; I ſuppoſe that in the 18. *Verſ* ſhould be otherwiſe ſupplied: Thus it appears that the Free-gift is not Pardon. Having ſeen the moſt material Texts; I ſhall obſerve one thing more: Juſtification is ſet forth in ſuch a way in Scripture, that it muſt needs be diſtinct from Pardon: It is ſet forth ſo, that the Law is eſtabliſhed by it, *Rom.* 3. 31. but the Law is not eſtabliſhed by a Pardon, but by a Satisfaction. You will ſay, Our Pardon is upon a Satisfaction; but if that Satisfaction do not juſtifie us, if it be no Ingredient in our Juſtification; then in our Juſtification the Law is not eſtabliſhed as the Apoſtle ſpeaks; Juſtification is ſet forth ſo, that the Righteouſneſs of the Law is fulfilled in us, *Rom.* 8. 4. But the Righteouſneſs of the Law is not fulfilled in a Pardon; neither is it fulfilled in our imperfect, though ſincere Obedience: The *Greek* word δικαίωμα, is, as *Ariſtotle ſaith*, ἐπανόρθωμα τοῦ ἀδικήματος, *Correctio injuriæ*, Satisfaction for the injured Law, but nothing is ſuch but Chriſt's Righteouſneſs. The Apoſtle in the precedent Verſe ſaith, That ſin was condemned in the Fleſh of Chriſt; and of this, there

Eth. l. 5. cap. 7.

 is

Chap. 11. is a double Fruit; first Justification: The Righteousness of the Law is fulfilled in us; that is, Christ's Satisfaction becomes imputatively ours, and then Sanctification; we walk not after the Flesh, but after the Spirit: This Interpretation harmonizes with the first Verse; there first we have Justification, There is no Condemnation to them who are in Christ; and then Sanctification, We walk not after the Flesh, but after the Spirit; as therefore Christ's Righteousness is the only thing which satisfies the Law, so it is the only justifying matter against it: Justification is so set forth, that the Law hath its end: Thus the Apostle, *Christ is the end of the Law for Righteousness to the Believer*, *Rom.* 10. 4. as he is the end of the Law, so he is for Righteousness; he is not the end of the Law in a procured pardon, but in a Satisfaction made and applied; Justification therefore consists not in a Pardon, but in a Satisfaction applied and made ours by Imputation. Thus far out of Scripture.

Secondly, Justification cannot be without a Righteousness; that God (who judgeth according to truth, who is Just, and a Justifyer) doth not esteem or pronounce us righteous unless we are so; a pardon is not our Righteousness; for that is God's Act, and God's Act, though it may make or esteem us righteous, is not it self our Righteousness, neither is that, which a pardon gives, *viz.* an immunity from punishment; such an immunity from punishment, which is, *ex merâ indulgentiâ*, as in the case of a pardoned Malefactor, is not such; the Malefactor in that case is treated in point of punishment as a righteous Man, but he is not such indeed, his plea is only a pardon, he is free only *à pœnâ*, not *à culpâ*, the Judge doth not esteem him as righteous, but as one

exempt

exempt from puniſhment; nay, an immunity, which is *ex Juſtitiâ*, as in the caſe of an innocent perſon, though it ſuppoſe a Righteouſneſs in him, yet it is no more it ſelf a righteouſneſs than in the other caſe; it is diſtinct from his Righteouſneſs as a conſequent is from its antecedent: Now if a pardon or immunity from puniſhment be not our Righteouſneſs, then Chriſt's Righteouſneſs (which was penal and obediential to an infinite value, and did compenſate the very *culpâ*, and free us from it) is, as ſoon as it is made ours by Imputation, our Righteouſneſs againſt the Law.

Thirdly, If a pardon might be called Juſtification, it is but improperly ſuch; there are then as (I will ſuppoſe for Diſcourſe ſake) three ſorts of Juſtification to be diſtinguiſhed, one by the *idem*, the very ſame perfect Righteouſneſs, which the Law calls for, another by the *tantundem*, a Righteouſneſs which is a plenary ſatisfaction to the broken Law; a third by Remiſſion only: the firſt is more ſtrictly Juſtification than the ſecond, becauſe the very Letter of the Law is fulfilled in it, which it is not in the other; the ſecond is more properly Juſtification than the third, becauſe there is a plenary compenſation to the Law in it; when in the other there is nothing but a meer condonation: the third is the moſt improper Juſtification of all the reſt, becauſe it communicates not a Righteouſneſs, but an Indulgence: Now in our caſe, had there been no ſatisfaction at all, Juſtification, if poſſible, muſt have ſtood in remiſſion only; but a great and glorious ſatisfaction being made, it ſeems very ſtrange, that Juſtification ſhould conſiſt only in the leſs proper, in remiſſion, which frees us *à pœnâ*, whilſt the proper, Chriſt's Satisfaction, which

in

in a way of compenſation, frees us *à culpâ*, is waved: It is true, it is not totally waved; it is allowed to be an antecedent meritorious cauſe of Juſtification, but being no Ingredient in it, Juſtification ſtill conſiſts in the leſs proper, while the more proper in that reſpect is waved.

Before I paſs on, I muſt conſider one objection; pardon takes away *reatum penæ*, the obligation to puniſhment, and what more can be done to a ſinner? ſtill the *reatus culpæ* abides, the fault will be a fault; the Sinner a Sinner; that is, one who ſinned; and if no more can be done to a ſinner, why is not immunity from puniſhment, his Righteouſneſs, or what can be Righteouſneſs if that be not ſo?

In anſwer to this great Objection, I ſhall offer two or three things.

Firſt, It is indeed a rule of reaſon, that, *factum infectum fieri non poteſt*; yet it is worthy the conſideration of the Learned, whether the *culpâ*, which ever continues *in facto*, in it ſelf, may not yet ceaſe *in jure*, ſo far as not to redound upon the Perſon to make him culpable? I ſhall only mention one inſtance, and ſo leave it; the Bleſſed Virgin, not being, as her Son was, conceived of the Holy Ghoſt, was no doubt ſubject to Original Sin, that put a *culpâ* upon every part of her, and *factum infectum fieri non poteſt*. Nevertheleſs, when the Word was made Fleſh; when his Body was framed out of the Subſtance of the Virgin, no *culpâ* did remain, or redound upon his Humane Nature, much leſs upon his Sacred Perſon which aſſumed it: in Sacred Myſteries we muſt not be too peremptory upon our reaſon, but ſpeak with all caution and reverence.

Secondly,

Secondly, *Beatus culpæ*, or guilt of fault, may be considered under a double notion, either in it self, in its intrinsecal desert of punishment, or else in its redundancy upon the sinner, which consists in three things. First, it so redounds upon him as to denominate him a sinner, that is, one who hath sinned; then it so redounds as to make him continue worthy of punishment; and again it so redounds, as actually to oblige him to punishment: Now the *reatus* in its self, in its intrinsecal desert, must needs be perpetual, because sin cannot cease to be sin, the denominating him a sinner, one who hath sinned, must be perpetual too, because *factum infectum fieri non potest*: but, as I take it, that redundancy which makes him worthy of punishment, is removed in Justification, and that which actually obliges him to punishment, is removed in remission; it is usually said in the Schools, *transit actus, manet reatus*, after the Act of Sin is passed and gone, the guilt abides; we may say of the sinner, that he hath sinned *in præterito*, nay, and *in præsenti*, that he is *filius mortis*, worthy to die, and suffer punishment; but after he hath received the great atonement, after Christ's satisfaction (which is more than an *æquipondium* to his unworthiness) is Imputed and made over to him, he continues no longer worthy of punishment; the sin it self is worthy of it, but he is not; he was once worthy of it, but now he is no longer so. I cannot imagine, that Christ's ἄξιοι, *or worthy ones*, *Rev.* 3. 1. should remain ἄξιοι θανάτου, *worthy of Death*, *Rom.* 1. 32. Or that the pure Heavens should be inhabited by such as still continue worthy of Hell: Christ's Righteousness so much outweighs and counterpoises the *meritum pœnæ* that is

in

Chap. 11. in sin, that though the worthiness of punishment cannot be separated from the sin it self, yet it ceases to redound upon the sinner, as soon as he believes and hath an interest in that Righteousness: Its true, the sinner as he is in himself, is worthy of punishment, but as he is in Christ, a part or Member of him, a participant of his Satisfaction, he is not worthy thereof.

Thirdly, If we look distinctly upon a satisfaction, or plenary compensation for sin of the one hand, and upon a pardon, or immunity from punishment of the other, it will be easily seen where our Righteousness lies, and what is our justifying Plea and matter against the Law; a pardon frees from punishment, but a Satisfaction salves the honour of the broken Law, repairs the damage done to it, compensates for the violations of it, and comes in the Room of that perfect conformity which the Law did primarily aim at: in this therefore, not in the other stands our Righteousness as to the Law. Thus much touching my fifth Reason, that Justification consists not in a pardon.

Sixthly, Christ suffered *nostro loco*, in our place and stead; those pregnant Scriptures (that he gave his Life a ransom ἀντὶ πολλῶν, in the stead of many, *Matth.* 20. 28. that he gave himself ἀντίλυτρον a counterprize for all, 1 *Tim.* 2. 6. that he suffered the just for the unjust, 1 *Pet.* 3. 18.) are no cold improprieties, but full proofs of it; he did *sustinere nostram personam*, *sustein our person in his sufferings*; there was a double commutaton, his person was put in the room of our persons, and his sufferings in the room of our sufferings; he that satisfies for another, must do it *nomine debitoris*, he that pays

pays in his own name, cannot ſatisfie for another. When our Saviour ſaid to *Peter*, *That give* ἀντὶ ἐμοῦ καὶ σοῦ *for me and thee*, *Matth.* 17. 27. if *Peter* had paid it only in his own name, he could not have ſatisfied for his Maſter. In like manner, if Chriſt had ſuffered only in his own Name, he could not have ſatisfied for *Peter* or any other: The Debt which he ſatisfied for was ours, not his; he ſtood as our Repreſentative, and ſatisfied for us; he did not only ſuffer *noſtro bono*, that the profit might be ours, but *noſtro loco*, that the Satisfaction it ſelf might be ours; nevertheleſs, according to Divine Conſtitution; that is, that it might be ours; not immediately, but as ſoon as we become Members of him; not according to the full latitude, but according to the capacity of Members; not to all intents, but that it might be the matter of our Juſtification as to the Law.

Chap. II.

Having laid down my Reaſons, I ſhall now proceed to anſwer the Objections made againſt Imputed Righteouſneſs; only here I muſt remember the *Reader* of one thing. Let him not think that there are no Myſteries in our Religion, as if all there were within the line of Humane Reaſon: There are Super-rational Myſteries in Chriſt's perſon; mortal and immortal, temporal and eternal, the Creature and the Creator, do in an ineffable manner meet together in one Perſon; and why may there not be ſuch in Chriſt Myſtical too? The union between Chriſt and Believers is a great Myſtery, *Epheſ.* 5. 32. and the communication of his Righteouſneſs to them, which enſues upon that union, hath too much of Myſtery in it to be meaſured by Humane Reaſon. *Proclus* ſaid well, τί δὲ λογισμοῖς ἀνθρωπίνοις καθυβρίζεις τὰ θεῖα, "Why doſt "thou reproach Divine things with Humane Rea-

Chap. 11. "sonings? Reason is no competent Judge of such matters.

Object. 1. *An Accident cannot be removed from its Subject: Christ's Righteousness is an accident.*

Ans. An Accident cannot be removed from its Subject, so as to have a novel inhesion; but it may be transferred by a just Imputation. I shall give two instances of this: *Adam*'s sin was imputed unto us; if not, then, as I have before proved, there can be no such thing as original sin, the Doctrine of which hath been owned by the Church in all Ages: Again, our sin was imputed unto Christ, else his sufferings could not be penal; the Scripture is emphatical, he was made Sin for us, 2 Cor. 5.21. *The Lord hath laid on him the iniquities of us all*, Esa. 53.6. St. *Austin* saith, that he was *delictorum susceptor, non commissor.* St. *Jerom* saith, *non de cœlis attulit, sed de nobis assumpsit:* if our sin was not at all imputed to him, his sufferings could not be penal: To clear this, I shall first prove that Christs sufferings were penal in a proper sence, and then, that they could not be such without sin imputed: First, Christ's sufferings were penal; in Scripture we find, that our sins were born in his body, and condemned in his flesh, that he was wounded and bruised for them, that he was made a curse for us; all which speak penal sufferings: If his sufferings were not penal, how were they satisfactory? a proper satisfaction can hardly be proved from an improper punishment. How did he suffer in our stead; If he did, it was in a no-punishment, which is all one, as if *Archelaus* had reigned in the room of his Father in a No-kingdom: what παράδειγμα, or example was there in his sufferings to deterr us from sin? There is no such thing in sufferings not penal: what

what demonſtration of Juſtice was there in them? in ſufferings not penal power may appear, but juſtice cannot: We ſee here his ſufferings were penal, but without ſin imputed how could they be ſo? *Socinus* (who would not have them penal, leſt they ſhould be ſatisfactory too ſaith, that Chriſt died, *quia ita & Deo & ipſi viſum eſt*, becauſe ſo it ſeemed good to God and him: but would this make his ſufferings penal? no, he intended no ſuch thing, neither will this do it; God's meer Will may inflict ſufferings, but nothing but Juſtice can inflict puniſhment. Juſtice, unleſs moved, inflicts it not; neither is there any other mover, but that of ſin imputed. Where no ſin is imputed, there it is, as to puniſhment, all one as if there were no ſin; and where there is no ſin at all, there can be no ſuch thing as puniſhment: We are therefore under a neceſſity to ſay, that ſin was *in tantum*, ſo far imputed to Chriſt as to render his ſufferings penal, and withal we ſee an accident paſſing to another by imputation; only here it will be objected, that ſin was only imputed to Chriſt in the effects; but, I take it, this ſuffices not; for the effect of ſin is puniſhment; and puniſhment cannot be, where no ſin is imputed; a puniſhment without a why or a wherefore, is a puniſhment for nothing; that is, it is no puniſhment; and where there is no puniſhment, ſin is not ſo much as imputed in the effect. So that if it be imputed in the effect, it ſelf muſt be ſo far imputed, as to render the ſufferings penal, which makes good the inſtance.

De ſerv. l. 3. cap. 9.

Object. 2. *If* Chriſt's *Righteouſneſs be indeed imputed to us, then it is imputed in the full latitude; we are reputed by God to have ſatisfied Divine Juſtice, we are then imputatively our own Saviours and Redeemers;*

Chap. 11. *Nay, as* Bellarmine *saith*, Redemptores & Salvatores Mundi, *Redeemers and Saviours of the World.*

Ans. If this Principle, That all Imputation is in the full latitude, be true, I yeild up the cause for ever. I am sure I am not my own Saviour or Redeemer; I never satisfied Divine Justice for my sins; but that this Principle is not true, I shall endeavour to manifest. Non-imputation and Imputation must needs have the same Rules to be governed by: this, I suppose, must not be denied by those who say, That the Non-imputation of sin, is the Imputation of Righteousness, *Rom.* 4. 1. Sin is not imputed to Believers: But how what, totally and in every respect? No, surely; still the *culpa* abides, the sin will be a sin, the Sinner a Sinner; that is, one who sinned; but it is not imputed as to punishment: If Sin may be Non-imputed in some respects, then Righteousness may be imputed in a limited sence also; if all Imputation be in the full latitude, then there is no Imputation of a thing at all (save only to the proper doer of it) neither according to Principles of meer Nature, nor according to Principles of Justice, nor yet according to a Divine Constitution: Not according to Principles of meer Nature; according to these sin internal in the Will is imputed to the Members of the Body, as being in conjunction with the Soul; else the Body should not rise and suffer for it: But how is it imputed? what, in the full latitude? Doth God account that the sin properly did issue from the Members, and reside there? It is not true, or possible, yet in a lower and diminutive manner is it to them imputed; nor according to Principles of Justice; our sin (and that, as but now was proved) not in the effect only, but in some sence in it self, was imputed to

Christ;

Christ; and that upon Principles of Justice, upon his Sponsion to satisfie for us, our sin was imputed to him; but what in the full latitude? what to make as if there were a spot or turpitude in the Holy one? as if he by his own sinful commissions had deserved penal sufferings? No, by no means; but in the least respect that could possibly be, in no other respect than this, *viz.* So far as to render his sufferings penal. Nor yet according to the Divine Constitution; this is most proper to the present case. And for this I must bring forth the Parallel of the two *Adams*, because there never were any two such Heads as these: *Adam's* sin, as I have before proved, was imputed to us; but what, in its full latitude? Were we the Head of Mankind? did we usher in Sin and Death upon the World, as *Adam* did? No: This was by one *Adam*; but in a lower measure, and according to the capacity of Members; it came upon us, as *Bellarmine* well expresses it, *Eo modo, quo communicari potest id quod transit, nimirum per imputationem*; it came upon us *ex post facto*, after the action done; *Interpretativè* and by way of reception, it only so far redounded upon us, as by that sin to make us sinners, *Rom.* 5. 19. In like manner, Christ's Righteousness is imputed to us; but what, in its full latitude? were we the Saviours or Redeemers of the World? did we usher in Life and Righteousness upon the Church? No; This was by one Christ; but in a lower measure, and according to the capacity of Members; it comes upon us only by Imputation, and *Interpretativè*, it only so far redounds upon us, as by that Righteousness to make us righteous against the Law, *Rom.* 5. 19. These things being laid down, it appears, that the Imputation of Christ's Righteousness to us doth not imply that

Chap. 11. that we are our own Saviours or Redeemers, much less that we are such to the World; we did not satisfie Divine Justice: No: This is, as Bishop *Davenant* tells *Bellarmine*, *Ridicula illatio*, a thing which cannot be inferred from imputed Righteousness; we do only as Members of Christ so far participate of his Satisfaction, as to be thereby justified against the Law. To say, that his Satisfaction, if imputed to us, must become ours as amply as it is his, is to say things impossible, as if Imputation were as much as Action; or the derivative could equalize the Primitive; as if Head and Members, because there is a communication between them, must be confounded and become the same,as if the Believer, if once called into Communion with Christ, as the Apostle speaks 1 *Cor*. 1. 9. must become a Christ, a Saviour or Mediator; all which is meer confusion: But in Imputation,the proportion betweenHead and Members is kept inviolate. Christ the Head communicates to Believers, yet *Salva prærogativâ capitis*; Believers receive from him, but it is only in the measure of Members.

Object. 3. *If Christ's Righteousness be imputed to us,then God reputes us to have made satisfaction, and so errs in his Judgement, which cannot be.*

Ans. God without error imputes *Adam*'s sin to us; yet doth not repute us to be the very doers of it: he without error imputes the internal sin of the Will to the Members of the Body, yet doth not repute the Members to have done it; Christ's Satisfaction is not imputed to us as to Agents, but as to Participant Members; and that truly, because according to that Divine Constitution, which made Christ an Head as strong to communicate Righteousness, as *Adam* was to convey sin.

Object.

Object. 4. *If Christ's Righteousness be imputed to us, then we are as righteous as Christ is.*

Ans. The Consequence is absurd, and the Learned *Chamier* gives this Reason, *Fieri non posse, ut tàm justus sit, qui inhærenter injustus; imputativè justus est, quàm qui inhærentèr justus; nam iste à se & per se justus est, ille tantùm precariò, id est, aliundè & in alio;* Christ's Righteousness hath distinct respects; as to himself it was the *idem*, as to us the *tantundem*; as it was inherent in him, it was Justifying and Sanctifying too; as it is imputed to us, it is Justifying only; it was Christ's in the Agency; the glory of it is ours only by Participation; Christ is the Author of the Satisfaction; we are but the Receivers in the quality of Members; it was his in the capacity of a Sponsor, Saviour, Redeemer, Mediator, Head; it is ours only derivatively, and as participant Members of him.

Object. 5. *Imputed Righteousness is the root of Antinomianism, this dissolves the Law, as if it did no longer oblige us to Obedience.*

Ans. Christ's Righteousness is not imputed to us as it is the *idem* of the Law, but as it is a Satisfaction made thereunto neither was that satisfaction meant: to dissolve the Law-obligation, so as that it should cease to be a Rule of Holiness in point of Sanctification; but to dissolve it so, as that the Law should demand from Believers no other matter but it self in point of Justification. Did it cease to be a Rule of Holiness in Sanctification; we must all be *Antinomians.* Did it not cease to demand no more than it self in Justification, we must all be undone: its further demand, *viz.* Perfect Obedience from us in our Persons being impossible, Justification and Salvation must be so also. Christ's Satisfaction was made, that

Chap. 11.

we might be justifiable against the Law; it is imputed, that we may be actually justified against it. If the Satisfaction imputed run into *Antinomianism*, so doth the Satisfaction made, which is indeed the *Socinian* out-cry; *Quis nexus, quæ copula inter fidem, quâ creditur Christum pro nobis Deo plenissimè satisfecisse, & inter bonorum operum studium?* So *Schlictingius*; *Quid causæ est, cur is, qui satisfactionem istam persuasam habens, aliquid, in repellendâ à se impietate, justitiâq; colendâ, laboris sibi ponendum existimet?* So *Volkelius*: Now what is answered on the behalf of Satisfaction made, *viz.* That the Law is still a Rule of Holiness; that Christ's Satisfaction is an inflammative to it, that the just *odium* of sin is seen in the atoning Blood; that that Blood is sprinkled only upon Believers, with the like; the same may be as truly answered on the behalf of Satisfaction imputed.

Contr. Meisn. 208.

De Ver. Rel. l. 5. c. 22.

Object. 6. *If Christ's Righteousness be imputed to us, then God sees no sin is in us.*

Ans. God sees not sin in us with a vindictive Eye, but with an intuitive one he doth; nay, he cannot but do so, as long as there is omniscience in him, and sin in us; Christ's Righteousness is imputed to us as it is a Satisfaction; and that supposes us to have been Sinners; else what need could there be of a Satisfaction? though the Law were satisfied in point of Justification, yet still it demands duty in point of Sanctification; though that Satisfaction take away the imperfection of our duties and Graces as to the guilt, yet not as to the very being.

Object. 7. *If Christ's Righteousness be imputed to us, there needs no new Obedience in order to Salvation.*

Ans. The *Socinians* object this against Christ's Satisfaction; in which notion I take it, that Christ's

right-

righteousness is imputed to us. ***Si jàm Deo plenè persolutum est, quod ei à nobis plenè debebatur, quid adhuc nos pietate & bonis operibus maceremus? jam nec Deus nos jure punire, nec ab æternâ vitâ jure excludere potest*; so *Schlictingius*. But Christ's Satisfaction may very well stand with our obedience; Christ satisfied the Law so far, as that his righteousness imputed justifies us against the Law, but not so far, as that it should be our very sanctity and holiness: for then, of imputed, it should become such as they are, inherent; which is impossible: in this respect therefore the Law asks obedience from us, every Believer is ἔννομος χριστῷ. Under the Law to Christ, as far under it as it is a rule to our life. Nay, Christ's righteousness is so far from evacuating our obedience, that it is the great foundation upon which the Holy Spirit, the fountain of Holiness, is communicated to us, as it was under the Law in cleansing the *Leper*; the holy Oyl was put upon the Atoning Blood, *Levit.* 14. 17. So it is under the Gospel in purifying us. First, the Blood of Christ is sprinkled on us by imputation, and then the holy Unction, the Divine spirit, is poured out upon us: were there no Atoning blood shed, the Holy Spirit would not so much as touch upon fallen man: were that Blood not applied to us, the Holy Spirit would never dwell in us as a principle of obedience.

Chap. 11.

* *Cont. Meis.* Fol. 138.

Object. 8. *Christs righteousness cannot be both the meritorious and material cause of Justification, for then it should be both an external and internal cause thereof: Which cannot be.*

Ans. We must not here take our measures from reason; it was well said by one, *In Logicis ratio facit fidem,*

fidem, in Theologicis fides facit rationem, Evangelical mysteries, though above the line of humane reason, must be owned in Faith, though the mode of them be inexplicable by us; Christ's righteousness may be considered under a double respect, either as it is offered up to God, or as it is applied to men. In the first respect it is common for all, so far as to render them justifiable on Gospel terms: In the second it is peculiarized to Believers; In the first it founds the promises of justification by Christ's blood, in the second it executes them, and (which is as easily conceiveable as the other) in the first it is a meritorious cause of justification; in the second a material.

Having answered these Objections, which I look upon as most material; I shall conclude as I began, that Christ's righteousness, as it is a Satisfaction, is so far imputed to his believing members, as to be the matter of their justification: The Law in that point can ask no more of them than that satisfaction; there is enough in that to answer for all their sins.

Thus far I have treated touching our righteousness as to the Law. I now come to speak of our righteousness as to the Gospel; Christ's righteousness answers as to the Law of works: Faith answers as to the terms of the Gospel. *Do this, or die*, was satisfied by Christ's righteousness: *Believe and live*; is answered by Faith. *Christus est impletio Legis, Spiritus est impletio Evangelii*: Now here I shall first shew the necessity of this two-fold righteousness; and then the connexion which is between them.

1. There is a necessity of this two-fold righteousness.

neſs. God at firſt made man a holy, righteous creature; and upon the fall, he ſet to his hand a ſecond time to lift up man out of the Chains of Sin and wrath, into a ſtate of Grace and Life eternal. God as Creator gave man a Law of perfect obedience ſuited to his primitive nature, and as it were interwoven with the principles of it. God as Redeemer gave us a Law of Grace; in which there is as much abatement and condeſcention to our faln eſtate, as could comport with his own Holineſs and Majeſty: In the former God ſtood upon the higheſt terms of perfect ſinleſs obedience; in the latter he comes down to the loweſt terms imaginable: He will juſtifie and ſave every one who by true Faith yields and reſigns himſelf up to the conditions of the Goſpel; where there are diſtinct Laws, there muſt be diſtinct righteouſneſſes to anſwer them: That which comes up to the condeſcending terms of the Goſpel: falls much ſhort of the high terms of the Law; That which ſatisfies the Law, is a thing of incomparably greater excellency than that which anſwers to the terms of the Goſpel: There are two diſtinct charges, or accuſations to be ſuppoſed; the one, that we are Sinners, ſuch as have broken the Law: The other, that we are Unbelievers, ſuch as have rejected the Goſpel: Here therefore muſt be diſtinct Plea's; To the Firſt, the Plea is Chriſt's Satisfaction to diſcharge us from the Law: To the Second, the Plea is Faith, which is the condition of the Goſpel. To the charge of final unbelief it is no Plea to ſay, that Chriſt hath ſatisfied; to the charge of being a ſinner, the Plea doth not conſiſt in Faith it ſelf; but in its object, *viz.* Chriſt's Satisfaction: The righteouſneſſes themſelves are of different na-

Chap. 11. tures, as to the Law our righteousness is without us, in the glorious Satisfaction of Christ made ours by a gracious imputation; as to the Gospel, our righteousness is within us, in that Faith which complies with the Evangelical terms; as to the Law, our righteousness is not the *idem*, but a satisfaction made for the breaches of it; as to the Gospel, our Faith is the very *idem* which the Gospel condition calls for. It is of great concern in Justification, to place these two righteousnesses in their proper Orbes; if either of them be carried out of their own Sphear, Religion is subverted. As to the Law, Christ's Satisfaction is our only righteousness, it is true; Faith receives the Atonement, but neither Faith, nor any other inherent Grace can here be our righteousness. All these have their spots of imperfection; how faltring is our Faith? how cold our charity? how much is there wanting in all our graces? all are but in part, not in their full measure; but in their first lineaments: Neither do they dwell alone, but there is a sad inmate of corruption under the same Roof: All these must pass *sub veniâ*, under a pardon, and under the Wings of Christ; these are not able to cover their own blots and imperfections; these therefore are not our Saviours or Redeemers; these do not satisfie the Law; these do not compensate for sin; these do not come in the room of perfect obedience; neither can the true God, though one of infinite mercy, accept them as such: No, nothing but Christ's Satisfaction can here be our righteousness. Hence the Apostle having proved, that all the world is guilty before God. *Rom.* 3. 19. Immediately after adds, *but now the righteousness of God is manifested*, *v.* 21. Where by the righteousness of God, that

that of Chriſt muſt needs be meant; for that, and that only is proper and appoſite to anſwer that charge of the Law, which makes us guilty before God; that was a *Salvo* to the honour of the Law; that was a plenary compenſation for the breaches of it;that came in the room of perfect Obedience; that therefore is the only, thing which could anſwer that charge: if we bring in Faith. or any other Grace into this Orb, we ſet them up as Chriſt's or Saviours; and in effect we ſay, that Chriſt died in vain.

As to the Goſpel,Faith anſwers to the terms of it; here Chriſt's Satisfaction doth not ſupply the room: It's true, he ſatisfied for us, but he did not repent or believe for us; for then he ſhould have left nothing for us to do; no, not ſo much as to accept of that glorious Satisfaction made for us. His Satisfaction was not to ſpare, but by its ſuperexcellent fulneſs to draw out our Faith to it ſelf; his atoning Blood was not to excuſe, but upon a view of his Wounds to provoke our repentant Tears; he died not for our ſins, that we might live in them; his pure Fleſh was not crucified, that our corrupt Fleſh might be ſpared. The Son of God came not down from Heaven to open a door to wickedneſs, but to promote a deſign of Holineſs: it is therefore we who muſt, though not without Grace, repent and believe: Faith muſt keep its Station, or elſe Holineſs, which is the great Deſign of the Goſpel, muſt be over-turned.

Secondly, The connexion between theſe two Righteouſneſſes is to be conſidered; in this connexion lies the total ſum of Juſtification. Chriſt's Satisfaction anſwers to the Law; Faith anſwers to the terms of the Goſpel; Believers, who are righteous to both, cannot but be in a very bleſſed condition; never-

vertheleſs it is to be noted (as Learned Mr. *Baxter* hath obſerved) Faith is but a particular Righteouſneſs, a Righteouſneſs *ſecundum quid*, only as to the performance of the Evangelical condition; but Chriſt's Satisfaction is an Univerſal Righteouſneſs as to all other things, ſave only that performance, for the final neglect of which he never died: Faith is a Righteouſneſs as to the Evangelical condition; yet it is but a Righteouſneſs *propter aliud*, a Righteouſneſs ſubordinate and ſubſervient to that great Righteouſneſs of Chriſt's Satisfaction, to make us capable to participate thereof. In this connexion we have an heap of Myſteries ſet before us; Juſtice is ſatisfied by a plenary compenſation for ſin; Mercy is exalted, in that we, though Sinners, are juſtified upon terms on our part as low as the Holy one could poſſibly condeſcend unto; the great thing, the Satisfaction, which no Man, no Angel could accompliſh, was from Jeſus Chriſt; who being God in the Fleſh, was able to perform it; the comparatively little thing, I mean Faith, which our fallen Nature through Grace might arrive at, was that which was required at our hands; Satisfaction, which we could not have in our ſelves, we have in another, even in Chriſt our Sponſor: Faith, which we have in our ſelves, is that capacity whereby we are made meet to have that Satisfaction communicated to us; the Satisfaction which I think is the Righteouſneſs of God in Scripture mentioned, is communicated to us; yet, as infinite Wiſdom ordered it, it is communicated to us in the loweſt poſture of the Creature; I mean when we are by Self-emptying and Self-annihilating, Faith yielding and reſigning up our ſelves to the terms of the Goſpel; Faith, which is ſubjectively ours, is that capacity

wherein

wherein we receive Chriſt's Satisfaction; that Satiſfaction in the Glory and Plenitude is only his; yet, as the Sun hangs down his Beams to the lower World, it derives it ſelf upon each Believer, *pro ratione membri*: I mention the Sun, becauſe the Prophet tells us, That upon thoſe that fear God's Name, *The Sun of Righteouſneſs ariſes with Healing in his Wings*; a choice part of which Healing I take to be in the communication of his Satisfaction to us, that only heals the deadly Wound of Guilt which is upon us. In Chriſt's Righteouſneſs there is a Merit to procure Faith; in Faith there is a capacity to have that Righteouſneſs made ours; in that Righteouſneſs there is that which covers the imperfections of Faith. Thus there is an admirable connexion between theſe two Righteouſneſſes: Further touching our Juſtification as to the terms of the Goſpel, we muſt firſt conſider, what that Faith, by which we are juſtified, is; and then how we are juſtified by it.

Firſt, That Faith whereby we are juſtified, is not Reaſon in its own Sphere converſing about God and his Goodneſs, but it is totally ſupernatural; ſupernatural in its Principle; it is the Gift of God: and, as the ſecond *Arauſican* Councel tells us, It is *per inſpirationem Spiritûs ſancti, Can.* 6. Supernatural in its object, it is fixed in a God in Covenant, and in his Grace. It hangs upon Chriſt and his Sweet-ſmelling Sacrifice. It falls in with ſupernatural promiſes of Grace and Glory: neither is this Faith a meer naked aſſent, which may be in wicked Men; nay, and in Devils; but it is that which receives Chriſt, and feeds upon him, eating his Fleſh, and drinking his Blood unto Life Eternal: *Vitam à Vitæ Fonte haurimus, & in ipſum quaſi totos nos immergimus*, ſaith Biſhop *Davenant*;

Chap. 11. *venant*; We draw Life from the Fountain of Life, and wholly drown our ſelves in him: True Faith takes the Divine objects propoſed, not by piece-meal, but in their entireneſs; it is not meerly for God's Grace, that Hony-comb of infinite ſweetneſs; but for his Holineſs too, that the Soul may be more and more transformed and aſſimilated to the Divine Image and likeneſs. Faith very well knows, That no Man, who by his rebellions ſtrikes at his Holineſs, can poſſibly lean on his Grace: ſo to do, is not to believe, but to preſume and truſt in a lye: Faith is for all Chriſt; not only for a meriting and atoning Chriſt, but for a teaching and ruling one: it knows that Chriſt muſt not be mangled or torn in pieces; the Merit muſt not be divided from the Spirit; nor the Water from the Blood; theſe muſt ever be in conjunction; an half Chriſt is not the Chriſt of God, but a Chriſt of his own fancy, ſuch as cannot profit us; Faith is not meerly for Promiſes, which are cordials, and Pots of *Manna*, but for Precepts too; it is Meat and Drink to doe the Will of God; Promiſes and Precepts run together in Scripture; Promiſes are the effluxes of Grace, and Faith takes them into the heart by recumbency; Precepts are effluxes of Holineſs, and Faith takes them in by an Obediential Subjection; both are owned by Faith, and muſt be ſo as long as there is Grace and Holineſs in God; Faith cannot ſtand without repentance; it truſts in Infinite Mercy: and an impenitent one, who ſtill holds up his Arms of Rebellion, cannot do ſo; it reſts upon the Merits and Righteouſneſs of Chriſt; and an impenitent one, who tramples under foot the atoning Blood, cannot do ſo. It hath a reſpect for the holy Commands; and the impenitent, who by willful ſinning caſts them away, and as much as in him lieth, makes them void,

can

can have no respect for them; there can be no such thing as an impenitent Faith: We see by these things what a Faith that is, by which we are justified.

Secondly, The next thing is, How we are justified by Faith. Faith may be considered under a double notion; either as it respects Christ, or as it respects the condition of the Gospel: As it respects Christ, it unites us to him; it makes us Members of his Mystical Body; thus it is a Sacred *Medium* to have Christ's Righteousness imputatively become ours, that we may be justified against the Law; nothing can justifie us against it but Christ's Satisfaction; that cannot do it unless it become ours; ours it cannot be, unless we are Believers. Hence the Apostle saith, That the Righteousness of God is upon the Believer, *Rom.* 3. 22. That Christ is the end of the Law for Righteousness to the Believer, *Rom.* 10. 4. Here Faith doth not justifie us in it self, but in its object, Christ; to whom it so unites us, that his Righteousness so far becomes ours, as to justifie us against the Law. As it respects the Condition of the Gospel, it is the very thing which that Condition calls for; in the Law of Works the Condition and the Precept were coextensive; the one was as large as the other; no Man could live by that Law, but he who had the perfect Obedience commanded in the Precept; but in the Law of Grace it is otherwise. The Precept hath more in it than the Condition; the Precept calls for Faith, not in its Truth only, but in its Statures and gradual Perfections; it would have us aspire after a παῤῥησία, a fiducial Liberty, a πληροφορία, a persuasion with full sails towards the great things in the Promise, as if they were sensibly present with us; but the Condition calls only for a true Faith, and no

Chap. 11. more; the least Faith, if true, though it be but as a little smoak or wick in the socket; though it be but a little spark or seed of Faith *latent* in a Desire or Willing Mind; is performance of the Condition. Hence the poor in Spirit, who seem to themselves to have nothing of Grace at all in them, have a Blessedness entailed on them; which could not be, unless they had performed the Condition; woe would it be to Christians, if all that is in the Precept were in the Condition also; if their Justification were suspended till they had reached the top and highest altitude of the Precept; in reference to the Precept, Faith hath its Degrees and Statures; it comes up more or less to the Precept; but in reference to the Condition, Faith hath no Degrees, but stands in *puncto indivisibili*; it hath no *magis* or *minus* in it; the least true Faith doth as much perform the Condition as the strongest. *Cruciger* who prayed thus, *Invoco te, Domine, languidâ & imbecillâ Fide, sed Fide tamen*, did as much perform the Condition, as he who hath the strongest confidence in God's Mercy. The verity of Faith is all that the Condition calls for; these things, as I have learned from Mr. *Baxter*, being so, I conclude thus; as to the Precept, true Faith falls short; it is not as it ought to be, it justifies not; nay, in respect of defects and imperfections, it self wants to be justified and covered with the Righteousness of Christ; but as to the Condition, it fully comes up; it is as it ought to be; it is in it self the very thing required; it is in this point a particular Righteousness, answering for us, That we have performed the Condition: Yet still we must remember, that this particular Righteousness is subordinate to Christ's Satisfaction, which is our universal Righteousness.

There

There is yet one thing behind, *viz.* To consider how or in what Respect Obedience or Good Works are necessary unto Justification: I shall set down my thoughts in the following particulars.

Chap. 11.

First, Our good Works do not come in the room of Christ's Righteousness to justifie us as to the Law; to secure this, the Apostle often concludes, That we are not justified by the Works of the Law; our good Works are full of imperfection; the purest of them come forth *ex læso principio*, out of an Heart sanctified but in part; and in their egress from thence gather a taint and tincture from the in-dwelling sin; never any Saint durst stand before God in his own Righteousness. *Job*, though perfect, would not know his own Soul, *Job* 9.21. *David*, though a Man after God's Heart, would not have him mark iniquities, *Psalm.* 130.3. *Anselm* upon this account cries out, *Terret me Vita mea*, My own Life makes me afraid; all of it was in his Eyes sin or barrenness; our Good Works did not, could not satisfie the Law; no, this was that which nothing but Christs Righteousness could accomplish: We find not the Saints in Scripture standing upon their own bottom, but flying to a Mercy seat; and, as the expression is, *Hebr.* 12, 2. ἀφορῶντες, looking off from themselves unto Jesus the Author and Finisher of their Faith, in whom alone perfect Righteousness is to be found.

Secondly, Our Good Works have not the same station with Faith; this appears upon a double account; the one is this, Faith unites us to Christ. And so it is a Divine *Medium* to have his Righteousness made ours; but Good Works follow after Union; we are by Faith married to Christ, that we might bring forth fruit to God, *Rom.* 7.4. Before Faith, which

Chap. 11. is our Espousal of Christ; we bring forth no genuine Obedience; Good Works are the progeny of a Man in Christ; one who by Union with him is rightly spirited to do the Will of God: not of a Man in *Adam*, one who stands in the power of Nature: the other is this, In the very instant or first entrance into Justification, Faith is there, but so is not Obedience; a Believer, in the very instant of believing, before any Good Works spring up in his Life, hath a true title to the promises of the Gospel; the Righteousness of Christ is upon him; the Spirit of Grace is communicated to him; Obedience is a blessed fruit, which ensues upon these.

Thirdly, Obedience is necessary, though not to the first entrance into Justification, yet to the continuance of it. Not indeed as a Cause, but as a Condition: Thus Bishop *Davenant*, *Bona opera sunt necessaria ad Justificationis statum retinendum & conservandum; non ut causæ, quæ per se efficiant aut mereantur hanc conservationem; sed ut media seu conditiones, sine quibus Deus non vult Justificationis Gratiam in hominibus conservare.* If a Believer, who is instantly justified upon believing, would continue justified, he must sincerely obey God. Though his Obedience in measure and degree reach not fully to the Precept of the Gospel; yet in truth and substance it comes up to the Condition of it; else he cannot continue justified; this to me is very evident; we are at first justified by a living Faith, such as virtually is Obedience; and cannot continue justified by a dead one, such as operates not at all. We are at first justified by a Faith which accepts Christ as a Saviour and Lord; and cannot continue justified by such a Faith as would divide Christ, taking his Salvation from guilt, and

De Just. Actual. fol. 404.

by

by disobedience casting off his Lordship; could we suppose that which never comes to pass, that a Believer should not sincerely obey: How should he continue justified? if he continue justified, he must, as all justified persons have, needs have a right to life eternal; and if he have such a right, how can he be judged according to his works? no good works being found in him after his believing, how can he be adjudged to life? or how to death, if he continue justified? These things evince, that obedience is a condition necessary as to our continuance in a state of Justification: Nevertheless it is not necessary, that obedience should be perfect as to the Evangelical precept; but that it should be such, that the truth of Grace, which the Evangelical condition calls for, may not fail for want of it: *Blessed are they that do his Commandments, that they may have right to the tree of life; and may enter in through the gates into the City*, Rev. 22. 14. The first fundamental right to Heaven they have by the Faith of Christ only; but sincere obedience is necessary that that right may be continued to them: In this sence we may fairly construe that conclusion of St. *James*, *Ye see then how that by works a man is justified, and not by Faith only.* Jam. 2. 24. Faith brings a man into a justified estate: But may he rest here? No; his good works must be a proof of his Faith, and give a kind of experiment of the life of it: Nay, they are the Evangelical condition, upon which his blessed estate of justification is continued to him; *in foro legis*, Christ and his Righteousness is all; neither our Faith nor our Works can supply the room of his Satisfaction to justifie us against the Law: But *in foro gratiæ*, our obedience

answers

Chap. 11. answers to the Evangelical condition, and is a means to continue our justified estate: It's true, St. *Paul* asserts that we are justified by Faith, not by Works, *Rom.* 4. Which seems directly contrary to that of St. *James*, that a man is justified by Works, not by Faith only; but the difference is reconciled very fairly; if we do but consider what the Works are in St. *Paul*, and what they are in St. *James*: In St. *Paul* the Works are perfect Works, such as correspond to the Law, such as make the reward to be of Debt, *vers.* 4. Hence *Calvin* saith, *operantem vocat, qui suis meritis aliquid promeretur, non operantem, cui nihil debetur operum merito*: In St. *James* the Works are sincere only, such as answer not to the Law, but to the Evangelical condition; such as merit not, but are rewarded out of meer Grace: Works in St. *Paul*, are such as stand in competition or coordination with Christ and his Righteousness, which satisfied the Law for us: Works in St. *James*, are such as stand in due subordination to Christ and his Righteousness, and are required only as fruits of Faith, and conditions upon which we are to continue in a justified estate. Works in St. *Paul*, are such as no man can do; Nay, as no man must so much as imagine that he can do, unless he will cast away Christ and Grace. Works in St. *James* are such as must be done, or else we prove our selves hypocrites, and our Faith dead and vain; in both Apostles *Abraham* is brought in as an instance. In St. *Paul* the question was, whether *Abraham* was a Sinner? and here the Righteousness of Christ did justify him. In St. *James* the question was, whether *Abraham* was a true Believer? and here his obedience did prove him to be so, and did answer to the Evangelical

Evangelical condition: these differences considered, it is easie to understand how we cannot be justified by good works in St. *Pauls* sence; and yet how according to St. *James* good works are necessary to prove our Faith a living one; and to answer the condition of the Gospel, that the state of Justification, into which we entred by Faith, may be continued.

To shut up this Discourse touching Justification, we must here stand and adore the infinite Wisdom and mercy of God in this great Work; what poor faln Creatures were we? into what an horrible gulf of sin and misery were we sunk? whither could we turn? or how could we think ever to stand before the holy God? storms of wrath hung over our heads, and might justly have fallen upon us; but how should we be justified, or ever escape? Might the pure perfect Law be abrogated, that we might be acquitted? No, it could not be; it was immortalized by its own intrinsecal rectitude and equity: might God wave his holiness and justice, that his mercy might be manifested upon us? would the great Rector pardon the Sin of a world without any recompence or Satisfaction? No, his Law is sacred and honorable? Sin is no light or indifferent thing in his eyes: Where then shall a satisfaction be found; no Creature could possibly undertake it; no Man, no Angel could or durst start such a thought, as that one of the Sacred Trinity should do it: See then and admire this incomparable work; the Son of God, very God, leaves his Fathers bosom, assumes our frail flesh; in it fulfills all righteousness; and at last is made Sin and a Curse for us, that we might be justified and pardoned: No sooner are we

by

by Faith in Union with him, but his righteousness is upon us, his blood washes away all our guilt; through him we (but vile worms in our selves) become no less than Sons of God, and Heirs of Heaven: What are we, that such things as these should be made known to us? that Heaven should open and let down such mysteries before our eyes? What manner of persons ought we to be, who live in the shining days of the Gospel; who have so much of the Divine glory breaking out upon us? let us a little sit down and consider how infinite is the malignity of Sin, how deep the stain of it; when God, who cannot *nugas agere*, made such ado about the expiation of it; when nothing less than the Blood of his own Son could wash it out? Now to have slight thoughts of it, is to Blaspheme the great Atonement; now to indulge it, is to rake in the wounds of Christ, and Crucify him afresh to our selves: How precious should Christ be to us? how altogether lovely? what a Person is the Eternal Word? what an Union is Immanuel, God and Man in one? what a Laver is his Blood? what a sweet-smelling Sacrifice is his Death? who can tell over the unsearchable riches of his merit, or set a rate high enough upon that righteousness of his, which refreshes the heart of God and Man? what a Sponsor was he, who satisfied infinite Justice for the Sin of a World? and what an excellent head, who makes his Righteousness reach down to every Believer in the World? who would not now say, that he is *totus desideria*, altogether loves and desires? what little things are Worlds and Creatures? what Dross and Dung in comparison? what a wretched thing is a dead and frozen heart, which will not warm

and

and take fire at ſo raviſhing an Object? Who would now live in the old *Adam*, the head of Sin and Death, any longer? or content himſelf in any ſtate ſhort of an Union with Chriſt, in whom Righteouſneſs and Life are to be had? O how ſhould we act our Faith upon him, and give him the glory of his Righteouſneſs and Satisfaction by believing? How ſhould we venture our Souls, what ever our Debts are, upon the great Surety? Who paid the utmoſt Farthing, and had a total diſcharge in his Reſurrection: How we ſhould hide our ſelves in the Clefts of the Rock, in the precious wounds of Chriſt as in a City of refuge; where the avenging Law, ſatisfied therein, can never purſue and overtake us? How willing ſhould we now be, to have Chriſt reign over us? What! hath he come from Heaven, and in our fleſh fulfilled all Righteouſneſs; and by his obedience unto Death, even the death of the Croſs, ſatisfied for our ſins, and turned away the dreadful wrath due to the ſame, and ſhall he not Reign over us? Hath he bore the heavy end of the Law; the ſinleſs obedience which we could not perform, and the curſe; which, if we had been under, would have ſunk us down into Hell for ever, and ſhall he not Reign over us? when by a condeſcending Law of Grace ſuited to our frailty, he calls for nothing from us but ſincerity: Oh! prodigious ingratitude! who would be guilty of it, or can be ſo, that is a Believer indeed? Let us therefore by Faith joyn our ſelves to Chriſt, that we may be juſtified by his Righteouſneſs; and as a real proof of it, let us reſign up our ſelves in ſincere obedience to him; that having our fruit unto holineſs, we may have the end everlaſting Life.

CHAP. XII.

Touching an Holy Life: It is not from Principles of Nature; it is the fruit of a renewed, regenerated heart; it issues out of Faith and Love; it proceeds out of a pure intention towards the Will and Glory of God; it is humble, and dependant upon the influences of Grace; it requires a sincere mortification of Sin without any Salvo *or exception; it stands in an exercise of all Graces; it makes a man holy in Ordinances, alms, prosperity, adversity, contracts, calling; there is such an exercise of graces as causeth them to grow:* The conclusion of the Chapter.

HAving treated of Justification, I come in the Last place to speak of an Holy Life; which is an inseparable companion of the other: Where Grace justifies and pardons, there it heals; where Christ is made Righteousness, there he is made Sanctification; these Twins of Grace can never be parted; *but ye are sanctified, but ye are justified*, saith the Apostle, 1 *Cor.* 6. 11. Justification and Sanctification are ever in conjunction, as in God Justice and Holiness: In Christ the Priestly and Kingly Offices; in the Gospel the Promises and the Precepts; and in the Sinner the Guilt and the Power of Sin are in Conjunction; so in Believers Justification and Sanctification are in Conjunction: Were this Conjunction dissolved, the other could not well together consist; the person being Justified and yet not Sanctified: Gods Justice must spare him, yet his Holiness.

Holineſs muſt hate him; Chriſt muſt ſatisfie and ſave him as a Prieſt, yet not command him as a King: The Promiſes muſt ſpeak comfort to him, yet are the Precepts broken by him; the guilt of Sin muſt be done away, yet the power and love of it muſt remain; but none of theſe can ſtand together, neither can Juſtification ſtand without Sanctification.

An Holy life is a life ſeparate and conſecrated unto God; the life of Senſe is common to bruits; a life of Reaſon is common to Men; but a life of Holineſs is ſeparate and conſecrated unto God; the *Epicurean* would *frui carne*, enjoy the Fleſh; the *Stoick* would *frui mente*, enjoy his Mind and Reaſon; but the Holy Man would *frui Deo*, enjoy his God: The Jewiſh Doctors call God, מָקוֹם, place, and the holy Man makes him ſuch; he would not go out from God, or ſeek any other Being but in him; he would not dwell in the barren Region of Self or Creatures, but in God the Fountain and Ocean of all goodneſs; his works are all wrought in God; his reſt and center are only in his Will and Glory; he is not his own any longer. The great Titles of Creator and Redeemer proper to his God, will not ſuffer him to be ſo; it is no leſs than Sacriledge in his eyes to be his own, or ſo much as in a thought to ſteal away ought from God, to whom his Spirit, Soul, Body, all is due; his Reaſon is not his own, as one who knows it to be a borrowed light; he reſigns it up to God the Father of lights, to be illuminated by him, and to the holy myſteries, to be ruled by them, without asking any why's or wherefores; Thoſe two words, *Deus Dixit*, God ſaith, is Sa-

 tisfaction

Chap. 12.

tisfaction enough to him; his Will is not his own, it is not a Rule or Law to it self. God is indeed such to himself; but the Holy man will not perversely imitate God; or like the Prince of *Tyrus*, *set his Heart as the Heart of God*, Ezek. 28. 2. He will not snatch at God's Crown, or assume his Glory; he knows that his Will was made to be subject to Gods, and in that subjection stands his Liberty and true Freedom: His will doth not stand upon its own bottom; but resignes up it self to his Grace to be made free indeed, and to his commands as the supream Law; his affections are not his own; he suffers them not to wander up and down among the Creatures; there to gather Hay and Stubble, a false happiness to himself; but he dispatches them away into the other World, and makes them ascend up to God the true Center of Souls, and Fountain of Goodness; he surrenders up his Soul and all to God; the Image of Heaven, which is upon him, plainly tells him, that all is due to him who is above; to keep back part of the price or substract ought from him, is to lie to that Holy Spirit, who hath set his stamp upon every part of the new Creature, and by an Universal Sanctification sealed up the whole Man for his own: The life of an Holy Man is a life κατὰ Θεὸν, according to God. 1 *Pet*. 4. 6. It aspires after an Imitation of the holy one; it complies with his holy commands, and in all aims at his glory as the supream end of all. The Apostle notably sets forth this Consecration of Man to God, *they gave themselves to the Lord*, 2 *Cor*. 8. 5.

Cum homo vult aliquid per propriam voluntatem, Deo aufert quasi suam Coronam. Ansel. de simil. cap. 8.

They

They would be their own no longer. They surrendred up themselves to God; they dedicated themselves to his Will and Glory: All Christians, nay, almost all Men will at least seem to cry up an holy Life; but that we may see wherein it doth consist, I shall set down several things.

Chap. 12.

First, An holy Life is not the product of our Natural Reason and Will; that of *Pelagius* (*A Deo habemus quod Homines sumus, à nobis ipsis quod justi sumus*; That we are Men is from God, that we are just Men is from our selves) is *impium effatum*, a very wicked Saying, such as justly grates upon the Ears of good Men; because it utterly evacuates the Grace of Christ: Its true, Reason is a very excellent thing; it can dive into Nature, and bring up some of the secrets of it. It can teem out many Arts and Sciences; it can measure out Rules and Moral Vertues to Men; but it cannot make a Man holy; it can of it self tell us, That God is an Infinite, Wise, Just, Good, Superexcellent Being; but after all is done, it cannot raise up that Love to him, which is the Spring of an holy Life; that Love is from God, and a fruit of the Holy Spirit. *Bellarmine* laies down this very fairly and roundly, *Non posse Deum sine ope ipsius diligi, neque ut Authorem Naturæ, neque ut Largitorem Gratiæ, neque perfectè, neque imperfectè ullo modo*; That without the help of Grace we cannot love God, neither as the Author of Nature, nor as the Giver of Grace, neither perfectly nor imperfectly any way: If Reason cannot elevate our Love to God, then it cannot produce an holy Life, which is a fruit of that Love. Further, it may, having the Gospel set before it, gather up a great stock of Notions touching God, and Christ, and the holy Commands in the

Aug. in Joh. Tract. 81.

De Grat. & Lib. Ar. l. 6. *c.* 7.

Word,

Chap. 12. Word, and the incomparable Rewards in Heaven; but it cannot raise up holy Principles and Actions in us; if it could, then the very first and rudest draught of *Pelagius*, which made all Grace to consist in *Doctrinâ & Libero Arbitrio*, must be a very Truth; then internal Grace, which renews the Soul, and rectifies the Faculties thereof, must be a fancy needless and altogether superfluous; its true, the Will in Man is a free Principle; but to Divine objects it is not at all free till it be made so by Grace: There is such a *gravedo Liberi Arbitrii*, such a pressure of innate corruption in it, that it cannot ascend above it self to love God above all; and dedicate the Life to him: Thus we see, that an Holy Life is too high a thing to issue forth from meer Principles of Nature, when the Apostle tells us, That *Love*, *Joy*, *Peace*, *Long-suffering*, *Gentleness*, *Goodness*, *Faith*, *Meekness*, *Temperance*, *are Fruits of the Spirit*, *Gal* 5. 22. It is no less than prophane to put our Spirit in the room of God's; and to say, these are the fruits of our Reason and Will; when again he tells us, that *We are his Workmanship created in Christ Jesus unto good Works*, *Ephes.* 2. 10. It is horrible presumption in us to put by the New Creation, and think that the Old may serve the turn for an holy Life; I can as easily believe that *Jewish* Fable, That there is in the Body a *Luz*, a little Bone never putrifying, from whence the Resurrection begins, as that there is any thing left in fallen Man which in it self may become a Principle of Regeneration and holy Living; could there be any such thing found in us, there would be no necessity of Grace, but of Nature only; a Creator we might praise, but a Redeemer we need not; our own Spirit may serve the turn, God's may be spared.

Se-

Secondly, An holy Life is the fruit of a renewed and regenerated Heart; it is the budding and blossoming of a Divine Nature in us; in it a Man shews himself to be a Man off from the old stock of *Adam*, and to be ingraffed into Christ, and as a branch in him, to have Life and Spirit from him to dedicate and consecrate himself unto a God. Without this New state there can be no such thing as an holy Life: upon this account St. *Austin* tells the *Pelagians*, those enemies of Grace, That they were in their Doctrine *Ruina morum*, the ruin of good Life: For if you take away that Grace which makes the New Creatures, there can be no such thing as an holy Life; that must stand upon some foundation, and in lapsed Nature there is, there can be no other but a New Creature. To shew this more fully, I shall lay dawn two things distinctly: The one is this, An unregenerate Man cannot lead an holy Life: The other is this, An holy Life issues out of a Principle of Regeneration. These two will fully clear the Point.

Contr. Jul. lib. 5. c. 4.

The first thing is, An unregenerate Man cannot lead an holy Life; I say not, That an unregenerate Man cannot become regenerate; but that an unregenerate Man, whilst such, cannot live holily; not that there is a natural impotency, a want of the Faculties of Understanding and Will; but that there is a Moral one, and in-dwelling corruption which renders him uncapable to attain to it. That of our Saviour, *A corrupt Tree cannot bring forth good Fruit*, *Matth.* 7. 18. carries a great evidence of Reason in it; the Fruit cannot exceed the Tree; the effect will not be better than the procreant cause is; if an unregenerate Man be a corrupt Tree; if an holy Life be good Fruit, the one cannot proceed from the other. It is vanity

and

Chap. 12.

and folly to expect Grapes from Thorns, or Figs from Thistles; and to look for an holy Life from an unregenerate Heart is no less: It is the Apostle's Conclusion, *They that are in the Flesh cannot please God, Rom.* 8. 8. By those in the Flesh is not meant the Regenerate, who, if any on Earth, do surely please him; but the Unregenerate: accordingly the Apostle opposes those in the Flesh, *vers.* 8. to those in the Spirit, in whom the Holy Spirit dwells, *vers.* 9. That is, the Unregenerate to the Regenerate. Hence we may conclude thus, The Unregenerate are in the Flesh, in their corrupt Nature; and because such, they cannot please God; they cannot live that holy Life which is grateful to him: Therefore the Apostle in this Chapter doth not only distinguish between the Regenerate and Unregenerate; the one being in the Spirit, and the other in the Flesh; but between the acting of the one and of the other. The Regenerate or those in the Spirit, are after the Spirit, and mind the things of the Spirit; the Unregenerate or those in the Flesh, are after the Flesh, and mind the things of the Flesh, *vers.* 5. We have here two distinct Principles and Actings; the Regenerate Nature acts in a way of Holiness and Obedience; but the Old corrupt Nature acts in a way of sin and wickedness; and unless a Man be new made by Grace, it will continue to do so: neither need we wonder at it; the Proverb is no less rational than ancient, *Wickedness proceedeth from the wicked,* 1 *Sam.* 24. 13. A Sinner studies sin, and hath it in the very frame of his Heart; he thirsts after it, and drinks it as water; he rejoyces in it, and makes a sport at it; he is never so much in his Element as when he is committing it: But in an holy Life there is nothing congruous or connatural to him;

him; his carnal Mind is enmity against God; it is not subject to the Law of God, neither indeed can be, *Rom.* 8. 7. His Will is contrary to God's; the way of Holiness is a burden to him, too grievous to be born: and how can we expect that in this unregenerate state he should in the least enter upon an holy Life? In all reason first there must be a Power or Divine Principle, and then an Act: it is unnatural and cross to the Method of Wisdom, that the beam should preceed the Sun, or the Fruit the Root; that acts of Sence or Reason should go before their Faculties; or that an holy Life should be imagined to take place before that Divine Nature which is the vital Root of it. *The Eye* (saith *Anselm*) *must be acute, before it can see acutely. The Wheel* (saith St. *Austin**) *must be round, before it can move regularly:* The Will must be first illuminated and rectified in Regeneration, before it can rightly will and move. *Repairing Grace*, saith *Hugo*, *first aspires, that there may be a good Will, and then inspires, that it may move rightly. Charity*, saith the Apostle, *is out of a pure Heart, a good Conscience and Faith unfained*, 1 *Tim.* 1. 5. But alas! in the Unregenerate what Principles are there? can ought be found there which may tend to an holy Life? His Heart is impure through the many vile lusts which dwell there; his Conscience is defiled through the many guilts which he hath contracted; his Faith is a vain Fancy or Presumption, and not a Faith; and how can he live holily, or what Principles hath he for it? There must be a proportion between the Power and the Act: And so there is in the Regenerate, between the Seed of God and the crop of Holiness; between the holy Unction and the Odours of Good Works; But what proportion

Chap. 12.

De Concord. cap. 13.

* *Ad* Simpl. *L.* 1.

can be imagined between an unregenerate Heart, and an holy Life? An unregenerate Man, as he is described in Scripture, is weak and without ſtrength; and what can he do towards it? He is unclean and polluted, and how can ſuch a thing as an holy Life proceed from him? He is dark, nay, darkneſs it ſelf, and how can he walk in the Light? He is dead in ſins and treſpaſſes, and how can he live a Divine Life? He is a Stranger, nay, and an Enemy to God and his Law, and how can he walk with God, or comply with his Law? In an holy Life we walk in the Spirit, and ſhew forth the Vertues of God; and how can he walk in that, or ſhew forth that which he hath not? An holy Life points directly to Heaven as its center, but the Principles in a Carnal man tend to Hell and Death: Inſtead of bearing a Proportion to Holineſs and Life eternal, they carry in them a black contrariety and oppoſition to both; I will only add one thing more; to ſay, That there may be an holy Life in one unregenerate, is a contradiction. The very light of Nature tells us, That God muſt be conſecrated in the Heart, and worſhipped *purâ mente.* In the Heathen Sacrifices the Prieſt firſt looked on the Heart, to ſee that it was right. The *Perſians* thought, that God regarded nothing but the Soul in the Sacrifice; God loves *Spiritualitèr immolantes*, thoſe that offer up the Spirit to him in every Duty; an holy Life, if it be ſuch in ſubſtance, and not in ſhadow only, muſt be from a pure Heart; and who can find ſuch an one in an unregenerate Man? Or if if it could be found there, what need could there be of Regenerating Grace? If an holy Life muſt be from a pure Heart, and ſuch an Heart cannot be in a Man unregenerate, then it is not at all poſſible that an holy Life

Life should be in him, till Regenerating Grace hath made his heart Right. It is said of *Amaziah*, That *He did that which was right in the sight of the Lord, but not with a perfect Heart*, 2 *Chr.* 25.2. In the first part of the Verse his Obedience looks very fair and amiable; but in the latter part of it there is a black mark set upon it, to shew that it was not right: the like mark must be set upon all that seeming Sanctity which is in unregenerate Men.

Chap. 12.

The next thing proposed is this, An holy Life issues out of a Principle of Regeneration: The *Socinians* (who deny original sin, and therefore cannot speak cordially of Regeneration) do sometimes speak so blindly and perversly of the Holy Spirit; as if they meant to confound an holy Life, and its Principle together. Thus *Socinus*, *Christi Spiritus obedientia est*, The Spirit of Christ is Obedience, as if the cause and effect were all one. Thus *Volkelius* will understand by the Spirit, either the mind of Man informed with Christ's Doctrine, or else the Doctrine it self; as being loth to own the Regenerating Spirit. But it is evident in Scripture, that an holy Life is distinct from Regeneration, and issues from it as a Blessed Fruit thereof: First God creates us in Christ, and then there is a Progeny of good Works; first he quickens and gives us a Spiritual Being, and then we walk, and live an holy Life; first there is a good Treasure of Grace in the Heart, and then the good things are brought forth out of it, *Matth.* 12.35. *Ye have obeyed from the heart that form of Doctrine, whereto, or into which, you were delivered*, saith St. *Paul Rom.* 6.17. Here we see whence an holy Life springs; the Gospel was not only delivered to them, but by the Regenerating Spirit they were delivered into it,

De Servat. par. 4. *c.* 6.

De Ver Rel. l. 4. *c.* 23.

Chap. 12. and cast into the holy Mould of it; and this was the true Reason of their Obedience in an holy Life: *Of his own Will begat he us with the Word of Truth, that we should be a kind of First-fruits of his Creatures*, *Jam.* 1. 18. The Apostle in the precedent verse shews us the infinite Sun or Fountain of all good things, and in this Verse he gives us a famous instance in Regeneration, opposing it to that concupiscence which is immediately before spoken of; concupiscence is the Fountain of sin, and so is Regeneration of holy Obedience; the very end of Regeneration is, that we might be a kind of First-fruits of his Creatures, separate from the World, and consecrated unto God in an holy Life, living as those who by Regenerating Grace are made a choice portion and peculiar People to him. It is observed by some Divines, That the Holy Patriarchs had barren Wives, that their Posterity might shadow out the Church, which is not produced by the power of Nature, but of Grace; the end of which production is, that Fruit might be brought forth unto God in an Holy Life. The *Hebrew* Doctors say, That God out of his great Name *Jehovah*, added the Letter *He* to the Names of *Abraham* and *Sarah*. Hence that of the *Cabalists*, *Abram non gignit, sed Abraham; Sarai non parit, sed Sarah*: In allusion to this, I may say, It is not the Humane Principles, but the Divine Nature (which Believers the Children of *Abraham* partake of) that makes them bring forth the Fruits of an holy Life: We have this exemplified in a greater than *Abraham*, even in Jesus Christ; he was first conceived of the Holy Ghost, and then gave us that incomparable Pattern of Holiness in his excellent Life. Sutably, we are first supernaturally begotten to a Spiritual

Being;

Being, and then we live an Holy life: *He that Sanctifieth, and they who are Sanctified are all of one.* Hebr. 2. 11. Hence *Camero* observes, that between Christ and Believers there is a wonderful Communion of Nature: Both have an humane Nature Sanctified by the Holy Spirit; he was conceived by the Holy Spirit; they are regenerated by it, that they may live unto God: but to make this point the clearer, I shall consider the two parts of the new Creature; that is, Faith, and Love: I call them so, because the Apostle, who saith, *Neither Circumcision availeth any thing, nor uncircumcision, but a new Creature*, *Gal.* 6. 15. saith also, *Neither Circumcision availeth, nor uncircumcision, but Faith which worketh by Love*, *Gal.* 5. 6. intimating, that Faith and Love are two great parts of the new Creature: an holy Life flows from both these; Hence some Learned Divines observe, that the good Acts of Heathens have an essential defect in them, the good Acts of Believers have only a gradual defect; but the good Acts of Heathens have an essential one; in that they do not flow from Faith and Love, and so cannot Center in the Glory of God; Therefore St. *Austin* retracts that Speech, wherein he said, *Philosophos virtutis luce fulcisse*, that the Philosophers did shine with the light of virtue: But to speak distinctly of these two Graces.

Chap. 12.

De Eccles. 223.

Retr. lib. 1. *cap.* 3.

First, An Holy Life issues out of Faith; an holy Life is virtually in Faith, and proceeds actually from it; Faith sees the commands of God to be, as they are, richly Engraven with the Stamps and Signatures of Divine purity and equity; such as Proclaim that God is in them of a truth, and that they are the very Counterpains of his Heart; and from hence

Chap. 12. it presses the Believer unto obedience, and secretly dictates, that these are the very Will of God, and must be done; *Thy word is very pure, therefore thy Servant loveth it*: Saith *David*, *Psal.* 119. 140. The Emphatical [*therefore*] in the Text cannot be practically understood by any thing but Faith; the Carnal Mind, which is enmity to God, would argue from the purity of the command to the hatred of it; but Faith, such is its Divine Genius, argues from thence to Love and Obedience. It doth not only point out the Divine Authority which is stampt upon the command, but shew the purity and rectitude which is there to attract us into our duty; and that we may do it in a free filial manner. Faith derives a free Spirit from Christ to make obedience easie and natural to us; a Man with his old Heart drudges in the ways of God, and brings forth duties as the Bond-woman did her Son, in a dead Servile manner; but when Faith comes, the commands are easie; and the Will is upon the Wheel, ready to move sweetly and strongly in compliance thereunto: The Believer is Spirited and new Natured for Obedience; his Heart is in a posture to do the Will of God; every where Faith finds Arguments and Impulsives for it: Doth it look upon the Life of Christ? it immediately concludes, these are the steps of our dear Lord, and shall we not follow him? After whom shall we walk if not after him? It's true he walked in pure sinless perfection, such as we cannot reach; but the gracious Covenant hath stooped to our frailty, and made us sure that sincerity will be accepted, and how can we deny it, or refuse to comply with such condescending Grace? Doth it look upon Christs wounds and bloody Death? these

these will cast shame and confusion upon an unholy life: May any one imagine that our Saviour bore the Curse and Wrath of God, that we might provoke it; or expiated our sins at so dear a rate, as his own Blood and Life, that we might indulge them? who sees not now that Sin is bloody, and holiness amiable? and what easie terms are proposed to us, when the Death and Curse was only Christ's, and the sincere Obedience is all that is required to be ours? Doth it look up for the Spirit, the purchase of Christ's death? We well know where that is to be found: the more we walk in the holy Commands and ways of God, the more are we like to have of the gales and Divine comforts of it; while we are obeying and doing the Will of God, that Spirit will usher in assistances and Heavenly consolations upon us; to give us an experimental proof of that Promise, That the Holy Spirit is given to them that obey him: doth it look within the vail, to the Rivers of pleasures and plenitudes of joy in Heaven, where pious Souls see Truth in the original, and drink good at the Fountain head? Nothing is more obvious than this, that an holy Life is the true way thither; who can rationally think that he can carry the blots and turpitudes of an impure Life into such a place, or that any thing less than sincere Obedience can make him meet to enjoy God and holy Angels there? nothing can be more vain than such an imagination; as sure as Heaven is Heaven, an holy Life must be the way thither: Thus we see what a mighty influence Faith hath into Holiness; hence *Ignatius* saith, ἀρχὴ ζωῆς πίστις, *Faith is the beginning of Life*; without Faith a Man cannot live an holy Life: And St. *Austin* calls Faith, *Omnium Bonorum Fundamentum*, The Foundation of all good things. So good a thing as an holy Life.

Epist. ad Ephes.

De Fide ad Petr. Prol.

 Life cannot ſtand without it. *A Fide* (ſaith another) *venitur ad bona opera*; Unleſs we begin at Faith, we ſhall never come to an holy Life. To conclude this with that of the Apoſtle, *Without Faith it is impoſſible to pleaſe God*, *Hebr.* 11. 6. Therefore without Faith it is impoſſible to lead an holy Life, which is very acceptable to him.

The next thing is, An holy Life iſſues out of Divine Love; without this neither Heart nor Life can be right; not the Heart; the Will without Divine Love in it, is *tota cupiditas*, all concupiſcence, pouring out it ſelf to every vanity that paſſes by; not the Life; whatever good is done without that Love, is done *ſerviliter*, *non liberaliter*: whate ever is in the hand, it is not done out of choice; *in animo non facit*, his Will concurres not as it ought; in God's account it is as if it were not done at all: Love is the root of an holy Life, the ſummary of the Law; though the Precepts of the Law are many *in diverſitate operis*, in the diverſity of the Work, yet they are but one *in radice Charitatis*, in the root of Charity. True Love is *Donum amantis in amatum*; the Soul, being drawn and called out of it ſelf by the object loved, yields and ſurrenders up it ſelf thereunto; if thus we love God, there muſt needs be an holy Life: the Heart, when given up and conſecrated unto him, cannot chuſe but carry the Life with it. It would be a prodigy in Nature if the Heart ſhould go one way, and the Life another: True Love ſets a great price upon its object; and if the object be, as God is, ſupreme, it rates it above all things; if we ſet the higheſt eſtimate upon God's Will and Glory, nothing can divert us from an holy Life, which complies with his Will, and promotes his Glory; it is irrational to neglect that which we value above all other

other things: True Love ſeeks more and more Union with God, to be one Spirit with him; to have *idem velle, & idem nolle*; to love as he loves, that is, Holineſs; to hate as he hates, that is Sin. It aſpires after a further transformation into the Divine Image and likeneſs: it never thinks the Soul like enough or near enough to him; where it is thus, there an holy Life cannot be wanting; the Heart being aſſimilated to God, the Life muſt needs anſwer the Heart, and ſhine with the rays of the Divine Image which is there. True Love deſires to have a complacential reſt and delight in God; it flies to him like *Noah's* Dove to the Ark, there to repoſe it ſelf; what weight is in a Body, that Love is in the Soul; weight makes the Body move towards its center: Love makes the Soul tend, by an holy Life, to center in God the Supreme goodneſs, leaving all other things as the Woman of *Samaria* did her Pitcher. It haſtens in a way of Obedience to enjoy him: Thus we ſee how an holy Life iſſues out of a Regenerate Heart, and particularly out of Faith and Love; the Doctrine of it is not to be ſlubbered over, as if it did meerly conſiſt in external Actions or Moralities. But we muſt ſearch and ſee, Whether there be a new Creature, a Work of Regeneration at the bottom of it. *Job*, being by his Friends charged as an hypocrite, tells them, That *the root of the matter was found in him*, *Job* 19. 28. He was not a Man of leaves, and outward appearances only, but the root of true Piety was in him; without this all good actions, how ſpecious ſoever, are but like the Apples of *Sodom*, which, though fair to the Eye, upon a touch fall into aſhes and ſmoak.

Amor meus Pondus meum, Auſt.

Thirdly, An holy Life proceeds out of a pure Intention; *Bonum opus Intentio facit, Intentionem Fides*

 diri-

Chap. 12.

* *In Psal.* 31.

dirigit, ſaith St. *Auſtin**; The Intention makes the Work good, and Faith directs the Intention. This is the ſingle Eye mentioned by our Saviour; *If thine Eye be ſingle, thy whole Body ſhall be full of light; If thine Eye be evil, thy whole Body ſhall be full of darkneſs, Matth.* 6. 22, & 23. A pure Intention caſts a Spiritual Light and Luſtre upon the Body of our good Works; but that being wanting, the whole Body of our Works is dead and dark, like a carcaſs void of all Beauty and Excellency. *Let thine Eyes look right on*, ſaith the *Wiſeman Prov.* 4. 25. That is, Have a pure Intention to the Will and Glory of God: This is one thing in the Church, which raviſhes the Heart of Chriſt; *Thou haſt raviſhed my Heart with one of thine Eyes, with one chain of thy Neck, Cant.* 4. 9. The firſt thing which excordiated Chriſt, and took away his Heart, was the One, the ſingle Eye; and then the Chain of Obedience raviſhed him alſo: without a pure intention a Man, in his faireſt Actions, ſquints and looks awry; by a tacit blaſphemy he makes as if there were ſomething more excellent than the Will and Glory of God for him to look unto; and when Man ſquints, God looks off, and will have none of his Obedience. *Iſrael is an empty Vine, he bringeth forth fruit to himſelf, Hoſ.* 10. 1. Fruit, and yet empty, is a ſeeming contradiction, but the words reconcile themſelves. He bringeth forth to himſelf, פְּרִי יְשַׁוֶּה לּוֹ, he weighs out his Fruit to himſelf; he proportions his Religion to himſelf; all being for himſelf, God accepts it not, but eſteems it as nothing at all: ſuch Fruit, and meer emptineſs are much one before God. He tells them *Levit.* 26. 27. That they did walk with him בְּקֶרִי *in accidente*, at all adventures, when they chanced to light upon him, by the by; and beſides

fides their intention, *quasi aliud agentes*, as if the Service of God were a πάρεργον, a business only by the by; but would God accept them, or take it well at their hands! No, he will walk with them בְּקֶרִי too, by chance, at all adventures; his Blessings shall come upon them, as it were *per accidens*; his Mind is not towards them, as it is towards those which serve him spiritually: A Man's Life cannot be holy præterintentionally, or by accident: it is a pure Intention which spiritualizes and sanctifies the Life before God. To clear this, it is to be considered, That the Life must be dedicated to God in a double respect; it must be dedicated to him by a conformity to his Will. And again, It must be dedicated to him by a tendency to his Glory. In both these there must be a pure intention to direct the same.

The first thing is, There must be a pure Intention in our conformity to the Will of God. *Socinus* saith, That there is a *Verbum quoddam interius*, a kind of internal word in Man; that is, a Reason to discern between that which is just, and that which is unjust: And then he Adds, He that obeys this internal word, obeys God himself, *Etiamsi ipsum Deum non esse quidem aut sciat aut cogitet*; although he do not know or think that there be a God. And after concludes, That such an Obedience is grateful to God: But as great an Admirer of Holiness as this Heretick would seem to be, it was no less than a prophane Assertion, to say, That there might be a grateful Obedience without any respect at all had to God, or his Will. Doth not St. *Paul* condemn in the *Athenians* the worship of an unknown God? Doth not Christ charge the *Samaritans*, that they did worship they knew not what? Yet these are the *portenta opinionum*, which

Prælect. Theol. c. 2.

Chap. 12. this Matter of Reason vents to the World: But to pass over this; It is not enough for an holy Life, that the thing done be materially good; but it must be therefore done, because God commands it so to be; an holy Man follows after Holiness, because this is the Will of God. Now that the material goodness of a thing is not enough, may appear by these Instances. *Jehu* in destroying the House of *Ahab* did do that which God commanded him to do; yet God saith, That *he will avenge that Blood upon the House of Jehu*, *Hos.* 1. 4. And why so? *Jehu* did that which God commanded, but he did not obey in it; he did it not in compliance with God's command, but in pursuance of his own design; as it is with the hand of a rusty Dial which stands still (suppose) at ten of the Clock, to a Traveller passing at that hour it seemeth to go right, but it is but by accident; so was it with *Jehu*. He seemed to obey in that which hit with his own Will; but he did it not upon the account of God's; for then he would have done other things. But though he destroyed *Ahab*'s House, yet he did not destroy the Calves at *Dan* and *Bethel*. For there God's Will did not fall in with his. Another Instance we have in the acts of Moral Virtue in the Heathen; those acts were materially good, yet they did not in them serve God, but their own Reason: It's true, right Reason signifies the very Will of God; but they did them not in compliance with Reason, as significative of God's Will; but in compliance with it as a chief part of themselves. This is evident upon a double account; the one is this, That they were animals of Glory. They did what they did, not in an humble subjection to the Will of God, but in a proud self-glorying way; they arrogated all the praise and honour

honour to themselves; in all they did but sacrifice to the pride of their own Reason. The other is this, They did not only follow right Reason in their Moral Vertues, but corrupt Reason in their Idolatries: The Apostle saith, *Their foolish Heart was darkned*, *Rom.* 1. 21. Here they followed Reason as a part of their corrupt self; which those, who follow it as significative of God's Will, cannot be supposed to do: Right Reason, which imports God's Will, was against their Idolatries; yet they continued in them. Hence it appears, that in their Moral Vertues they did not serve God, but their own Reason. Hence St. *Austin* contends, that their Vertues were not true Vertues. They might be just, sober, merciful; but they did all *infidelitèr*, without respect to the Will and Glory of God; *Malè bonum facit, qui infidelitèr facit.* Hence, as *Camero* observes, *Lucretia* hated Immodesty, and *Cato* Perfidiousness; not out of love to God, but because those things were incongruous to Reason. Another Instance we have in Carnal Professors under the Gospel; they hear, read, pray, give Alms; but they do not do these spiritually, in compliance with the Will of God; the Duties are high, but the aims in them are low and carnal: Vast is the difference between an Holy and a Carnal Man: An Holy Man is holy even in Natural and Civil Actions; the Kingdom of Heaven is by a pure Intention brought down into his Trade: Nay, into his very Meat and Drink. His deeds are by a Prerogative wrought in God: when he toils as a Servant in servile Employment, yet he serves the Lord Christ; all is spiritualized by a pure Intention. But on the other hand, a Carnal Man is carnal even in spiritual Actions. There is indeed the *Opus operatum*;

Contr. Jul. l. 4. c. 3.

Cam. fol. 356.

ratum;

Chap. 12.

ratum; the Flesh, the outward body of a Duty; but there is no Soul or Spirit in it. No pure Intention to carry it up to the Will and Glory of God, to which it is consecrated. Thus we see, that it is not enough for an holy Life that the thing done be materially good: No; it must be done in compliance to the Divine Will: *I will keep the Commandments of my God*, saith *David*, *Psal.* 119. 115. He would keep them, not upon any by-account, but because they were God's, to whose Will he dedicated himself. *Lo, I come to do thy Will, O God*, saith our Saviour, *Hebr.* 10. 7. And again, *I seek not my own Will, but the Will of the Father, which hath sent me*, *Joh.* 5. 30. Here we have the great Pattern of Holiness; his Will was devoted and swallowed up in God's: all that he did and suffered was in conformity to the Divine Will. We must not dream of any true Holiness, till we do what good we do, out of compliance with the Divine Will; as in matters of Faith we must believe, *quià Deus dixit*; so in matters of Practice we must obey, *quià Deus voluit*: His Command must sway and cast the Balance in Heart and Life; the Nature of holy Obedience is this, to do what God willeth, *intuitu voluntatis*, because he willeth it: And hence an holy Man doth not pick and chuse among the commands of God, but carry a respect to all of them.

The next thing is this: There must be a pure Intention to direct our good Actions to the Glory of God: seing God is *Alpha*, he must be *Omega*; seeing he is the Supream good, he must be the Ultimate end of all things. Nothing can be more rational than this, That a Creature should be referred to its Creator; that a finite good should run and do homage

to

to an Infinite one; nothing can be more absurd and inordinate than this, That a Creature should be a center to it self, or should be loved or enjoyed for it self; or that God, the most excellent Being, should be made but a *Medium*, or should be loved or used for some other thing. This is practically to blaspheme, and say, God is not God, there is something better than he to be loved and enjoyed for it self. When the Angels would stay at home, and *frui seipsis*, enjoy themselves, they became Devils, and lost all their glory in a moment. All things therefore must be referred unto God; his Glory must be the supream End; to this Angels fly with Eagles wings; to this holy Men walk; to this irrational Creatures by a secret Instinct are carried; to this Devils, Will they, nill they, must be drawn; this is the great End of all things; for a rational Creature not to aim at this, is against Nature and Reason; the want of this made an essential defect in the Moral Vertues of the *Pagans*; here they fall short; They did not in them aim at the glory of God. This appears in divers things: they at the best made Vertue but *pretium sui*, the Reward of it self for the honesty which was in it. But they looked no further to the glory of God, as they ought; they looked on themselves as the chief object of their Love; and so this Love never ascended to God; they boasted and gloried in their Vertues, as meerly their own, and never saw any center but themselves; they did not therefore aim at the glory of God in them. Hence St. *Austin*, who pronounces them no true Vertues, saith, That true Vertues are to be discerned, *non officiis, sed finibus*; not by the Work it self, but by the end; and that their Vertues were good only *in officio*,

Chap. 12.

Contr. Jul. l. 4.

Chap. 12.

officio, in the work done; not *in fine*, in a right end: And that not only the *Epicureans*, who would taste of Carnal Pleasures; But the *Stoicks*, who would set up Right Reason, did live after the Flesh; their Vertues were referred to themselves, and that was corrupt Flesh; they were no longer Vertues, but pieces of Pride and Presumption. *Virtutes*, saith the same Author, *cum ad seipsas referuntur, inflatæ & superbæ sunt*, Vertues if referred to themselves, are proud and blown up with their own excellency. *Julianus* the *Pelagian*, was so far convinced of this, that he said, They were *steriliter boni*, because they acted not for God: their Vertues would do them no good in another World; in all reason, those Vertues which are not referred to God as the ultimate End, cannot possibly have any thing of Holiness in them. They cannot be holy without a consecration to God; and that cannot be without a pure Intention towards his glory. It is not therefore enough for an holy Life to have Moral Vertues, but we must search our Hearts, and see what our end is; what forms are in Naturals, that the end is in Morals, *As the Man thinketh, so is he. Prov.* 23. 7. *Mens cujusque id est quisque*, The Man is as his Mind is, and his Mind is as his End is; though the End be extrinsecal to the Act *in genere entis*, yet it is essential to it *in genere moris*; the Act cannot be holy, unless the end be so: Hence the Apostle tells us, That *whatsoever we do, all must be done to the Glory of God*, 1 *Cor*. 10. 31. The *Jewish Rabbins* say the same, That whatever we do, must be done *in Nomine Dei*, in the Name of God: an Act not dedicated to that great End, is cut off and separate from its center. And upon that account it is not

Aug. de Verb. Apost. Serm. 13.

De Civ. Dei l. 19. *c.* 25.

Aust. contr. Jul. l. 4. *c.* 3.

Holy

holy, but common and profane; no less a nullity in Spirituals than a Creature, if cut off from God the Fountain of Being, would be in Naturals: Hence St. *Austin* tells us, That which is good *in officio*, may yet be sin *in fine*; For, as the Schools speak, *Finis dat speciem in Moralibus*. Those Acts which are good in the matter of them, may be utterly marred by perverse Intention: It becomes us than to look to the scope of our Actions. Our Saviour Christ, the great Exemplar of Sanctity, tells us, That *he sought not his own Glory, but his Father's*, *Joh*. 8. 50. compared with *Joh*. 7. 18. He was *Deus de Deo*, God of God; the Eternal Creator; yet as he was *in formâ servi*, in the form of a Servant, a Man in time, he sought not his own Glory, but his Father's. We see here what is the Design of an holy Life; it is that God may be glorified: our Holiness should shine as a little Beam or Spark from the Holy one; the drops and measures of Mercy in us should point out that infinite Ocean of Mercy which is in him: We should by our Obedience tell the World, that God is Supream, and by our sincerity testifie, that he is omniscient, and present every where; we should study how to serve the Interest of the Blessed God, how to shew forth his Praise, how to unfold his Glory in an holy righteous, humble, heavenly Conversation; still there should be *Oculus in metam*, a pure Intention at the Glory of God: If we are by a pure Intention joyned to that great End, then our Works will be spiritualized; our Holiness will never see corruption; there will be be a kind of Immortality in every good Action: but if we are off from that great End, our Holiness perishes,

Chap. 12.

Quicquid boni fit, & non propter hoc fit propter quod fieri debet, etsi officio videtur bonum, ipso non recto fine peccatum est, Contra Jul. l. 4. c. 3.

Chap. 12.

or rather is none at all. There is a worm at the Root; one base, low, inferiour End or other putrifies the good Work, and makes it moulder into nothing. When the Woman in the *Revelations* was ready to be delivered, the Dragon stood before her to devour her Child, but it was caught up to God and his Throne. A devout *Papist* glosses it thus; *When we bring forth our good Works, Satan stands before us to devour them by one false Intention or other, and will certainly do it, unless by a pure one they be caught up to God and his Glory.* Another expostulates thus, *Quid juvat bonorum operum prolem gignere, & eam per Intentionis depravationem necare?* What profits it to beget a progeny of Good Works, and to kill it by a depraved Intention? A Man, who wants a right Intention, murders his best progeny. The Church therefore tells us, That *all her fruits were laid up for Christ, Cant.* 7. 13. *Propter te, Domine, propter te,* is the holy Man's Motto; all his good Works are by a pure Intention consecrated unto God: When an Hypocrite doeth good Works, the center and compass of all is himself only; and upon that account, those Works are not good in the Eyes of God: But when a Saint doeth good Works, they fall into God's Bosom, and center in his Glory. To conclude; Where pure Love adheres to God as the Supream Good, there a pure Intention will dedicate the Life to his Glory, as the ultimate End; then and not before may we call the Life holy.

Nerimb. *de Vit. Div.*

Fourthly, An holy Life is humble and dependant upon the influences of God's Spirit and Grace. Hence the Apostle bids us, *Work out our Salvation with fear and trembling, Phil.* 2. 12. That is, with all humility: And the Reason is added, *For God worketh to*

will,

will, and to do of his good pleasure, vers. 13. which would be no Reason at all, if we could stand upon our own bottom, and work out our Salvation without any dependance upon that Grace, which worketh the Will and the Deed: But if, as the reason tells us, God works the Will and the deed of his good pleasure, then we have all the reason in the World to work it out with fear and trembling; as knowing our dependance upon God and his Grace. Again; The Apostle saith of himself, *I laboured more abundantly than they all; yet not I, but the Grace of God, which was with me,* 1 *Cor.* 15. 10. Observe his great caution; he ascribes nothing to himself, but all to Grace. He said indeed, *I laboured;* yet he piously retracts it, saying, *yet not I, but the Grace of God.* He ascribes all to Grace, because in all his labours he was in an humble dependance upon it, as being that without which he could do nothing. This note of an holy Life doth also shew, that the Moral Vertues of the Heathens were not right: they were indeed wise, sober, just, merciful; but what was their posture in their doing these things? how did they crow, and reflect upon themselves, and cry up their own Reason and Will, as the only Fountains of Vertue? *The Philosopher,* saith *Epictetus, expects all* ὠφέλειαν *from himself. Deorum immortalium munus est, quod vivimus, Philosophiæ, quod benè vivimus,* Our Life is from the Gods; but, which is greater than Life, our Vertue is from Philosophy. Thus *Seneca,* their Virtuoso, could vie perfection with God himself: *Hoc est quod Philosophia mihi promittit, ut me parem Deo faciat,* saith *Seneca:* Philosophy was to make him equal to God. Nay, there is a strain higher; *Est aliquid, quo Sapiens antecedat Deum, Ille Naturæ beneficio, non*

Chap. 12.

Ench. c. 17.

Epist. 90.

Epist. 48.

Epist. 53.

Chap. 12.

suo, sapiens est, saith he; There is something wherein a wise Man hath the precedence of God: God is God by Nature, but the wise Man is so by his Reason and Will. They scorned that Vertue should be *Res beneficiaria*, a thing precarious or dependant upon the Grace of God; they would have it to be meerly and entirely their own. *Virtutem nemo unquàm acceptam Deo retulit, nimirùm rectè propter virtutem jure laudamur; in virtute rectè gloriamur; quod non contingeret, si id donum à Deo, non à nobis haberemus*, thus *Cicero*; No Man ever thank't God for being vertuous; for Vertue we are justly praised, in Vertue we rightly glory; which we could not do if it were from God, and not from our selves: And may we call this Holiness? No surely; it's horrible Impiety, and desperate Pride, for them thus to lift up themselves, and dethrone God the great Donor. The Angels by reflecting on their own excellencies in a thought, were turned into Devils: And, I confidently say it, Vertues, which by a proud reflex are turned back upon themselves, lose their Nature; being altogether independant upon God, the Fountain of goodness, they are no longer Vertues, but Fancies and Nullities. A proud Self-subsister is a Man in a posture as cross to the Gospel as possibly can be: the tumor in his Heart makes him uncapable of that Grace which is given to the humble; the Self-sufficiency there makes it impossible for him to live by Faith, as the Just do; he depends not on God's Grace, and how can he live to his Glory? he is all to himself, and what can God be to him? Some *Pagans*, saith St. *Austin*, would not be Christians, *quià sufficiunt sibi de bonâ vitâ suâ*, because they could live well of themselves: If a Man can stand upon his own bottom, and work out of his own

De Natura Deor.

Præf. in Psal. 31.

own stock, to what purpose are Christ and Grace? Chap. 12.
if he may be a Principle and End to himself, what need he go out of his own Circle? Such a Man as this, is an Idol to himself, fraught with Vanity and horrible Presumption; but utterly void of God and an holy Life. I shall say no more to this: An holy Life is a Life of dependance; the Just or holy Man lives by Faith; he looks to God, and is saved; he waits till Mercy come; he commits himself to God and his Grace; he leans and rolls upon him, as not bearing up his own weight; he casts his burden on him, as being too much for himself. He gives himself to the Lord, resigning up all his property in himself, that God may be all in all; still he is in dependance upon him: He moves but under the First Mover; he acts but under the great Agent; when he sails towards Heaven, he looks for the holy gales; when he sows precious Seed, he waits for the Heavenly dews and Sun-beams: Still he depends upon Grace. In the 119. *Psal.* where we have the breathings of Vital Religion, *David* admirably sets forth, how in all his holy actings he did depend upon God: *Thou hast commanded us to keep thy Precepts; but O that my ways were directed to do so, vers.* 4, & 5. *I will keep thy Statutes; but O forsake me not utterly, vers.* 8. *With my whole Heart have I sought thee, but O let me not wander from thy Commandments, vers.* 10. *I will run the way of thy Commandments, but do thou enlarge my Heart, vers.* 32. *I love thy Precepts; but quicken me, O Lord, according to thy loving kindness, vers.* 159. *I have chosen thy Precepts; O let thine Hand help me, vers.* 173. We see here the true Picture of an holy Life: It is working and depending; it is Obedience and Influence in Conjunction. The holy Man very well knows, that the new Crea-

ture

Chap. 12. ture, though it be in it self an excellent thing, and more worth than the Soul it self, is defectible, and cannot ſtand alone, or ſubſiſt without a Divine concourſe: it was breathed out from God; and, without his continual ſpirations to ſupport it, it will vaniſh into nothing; ſhould God tell him, That he ſhould ſtand alone, and upon his own bottom; he would, though richly furniſhed with divine Graces, fall into an Agony, and be ready to ſink into deſpair; his Heart would immediately ſuggeſt to him, that he might, with *David*, roll in Adultery and Blood; or, with *Peter*, deny the Lord Chriſt; or, with *Julian*, turn total, final Apoſtate, were he left in the hand of his own counſel; he knows he might do any thing which hath been done by others. St. *Auſtin* brings in one ſpeaking thus; *Non multa peccavi*, I have ſinned little, yet love much: And then anſwers thus; *Tu dicis te non multa commiſiſſe: Quare? quo regente? Hoc tibi dicit Deus tuus, Regebam te mihi, ſervabam te mihi, agnoſce gratiam ejus, cui debes & quod non admiſiſti?* Thou ſay'ſt, That thou haſt not ſinned much: Why? who ruled thee? Thy God ſaith to thee, I ruled thee, I preſerved thee; acknowledg then his Grace, to which thou oweſt even this, That thou haſt not ſinned as others. The holy Man is very ſenſible, that unleſs God bear him up with his Grace, he ſhall ſoon ſink into all manner of ſin. Hence that of *Luther*, *Vita hominis nihil aliud eſt niſi oratio, gemitus, deſiderium, ſuſpirium ad miſericordiam Dei:* Our Life ſhould be a perpetual breathing after that Grace of God, upon which we depend: Were we full of divine Light, yet if we ſhould ſhut the windows, and go about to poſſeſs it in a Self-ſubſiſtence, we ſhould ſoon be in the dark,

Hom. 23. *Tom.* 10.

and find by experience that every Beam hangs upon that Grace which is above: were we never so rich in inherent Graces, unless there were influences from Heaven also, we should soon spend our stock, and become bankrupts. The holy Man is a Part or Member of Christ, and lives in dependance upon him as the Head. There is, as St. *Chrysostom* saith, τὸ πνεῦμα ἄνωθεν ἐπιῤῥεόμενον, a Spirit descending from Christ above, which touches all his Members, and makes a kind of Spiritual continuity between him and them: Hence they are said in Scripture to live in the Spirit, pray in the Spirit, walk in the Spirit, do all in the Influence of that Spirit, which comes down from the Head to actuate their Graces: Hence St. *Paul* saith, *I live; yet not I, but Christ liveth in me*, *Gal.* 2. 20. His Graces as they had their Being from Christ the true *Immanuel*, so were they continued and actuated by the Influences of his Spirit; which in a sober sence are a kind of *Immanuel*, God with us, to uphold and quicken us to all holy Obedience. As the humane Nature of Christ acted not in a separate way, but in union with the Divine; so the Believers Graces do nothing apart, but all in union with Christ. Still there must be, as the *Milevitan* Councel tells us, an *Adjutorium Gratiæ*, a supernatural Aid to work in us to will and to do. When we do good, then, as the *Arausican* Councel hath it, *Deus in nobis atq; nobiscum, ut operemur, operatur*; God works in and with us, to make us work: The Holy Man's Powers and Graces cannot go alone. He is therefore depending upon that Spirit which acts the Sons of God in pure ways towards Heaven: To deny this dependance, is, like the worshippers of Angels, *Not to hold the Head, from which all the Body by*

Chap. 12.

joynts

Chap. 12. *joynts and bands, having nourishment ministred, and knit together, increaseth with the increase of God, Col.* 2. 19. Were the holy Man off from the Head, what would become of him? what illapses of the Spirit or Influences of Grace could he look for in a state separate from him? how could he remain holy, or continue in the Divine Life any longer? In such a case he would be no longer a living Branch, but ὡς κλῆμα, a *quasi* Branch, dead and withered, and fit for the Fire, as the Expression is, *Joh.* 15. 6: He could no more walk in Holiness, than the old *Dionysius*, (as the Fable runs) could walk a great way with his Head off. We see then what manner of thing a true holy Life is; it is that which stands in doing the Will of God in a way of humble dependance upon his Grace; it is not enough to do that which is good, but we must do it waiting, and looking up to the God of Grace, that he would strengthen our inner Man, order our steps, hold up our goings in his paths, encline our Hearts, and work all our works in us; that he would by the continual supplies of his Spirit enlighten us when dark, quicken us when dead, draw us when backward, hold us when falling, enlarge us when in straits, and actuate our Graces in the midst of our infirmities: How excellent is the Life, when God's Arm joyns it self to ours to set it a working; when the Spirit breaths on our Graces, and the Spices flow out; when the Influences of Auxiliary Grace are as Dew; and the Roots of Habitual Graces cast forth themselves in holy works sutable thereunto; when there is Grace with our Spirit: and, in a sence, a kind of *Immanuel*, God with us, to incline our Hearts to do all the Will of God; and in the power of his Grace we set our selves seriously to the doing of it?

This

This is indeed an holy Life; not only good in the matter, but pious in the manner of it; a vein of Faith and dependance runs through every Good Work: God, the Fountain and Original of Holiness, is sanctified in every step we take: there is an holy Life in us; but the Fountain of Life is above; we do Good Works, but God is the Great Operator, he works all our Works in us. I shall conclude with that of the *Arausican* Councel, *Adjutorium Dei etiàm renatis ac sanctis semper est implorandum, ut ad finem bonum pervenire, vel in bono opere perdurare possint, Can.* 10. Help from the Holy One must be ever implored, even by the Saints themselves, that they may arrive at the good End, and abide in the Good Work.

Fifthly, In an holy Life there must be a sincere mortification of sin, without any *salvo* or exception; no known sin may be indulged or spared: It's true, in an holy Man there are reliques of in-dwelling sin adhering to him; there are quotidian Infirmities, Effluvium's of Humane Frailty, breathing forth from him; but neither of these are indulged; both are inevitable in this Life: Original Corruption is a very great burden to him; it is the grief of his Heart, to have such an evil in his Bosom; to be a clog upon his Faculties, a damp upon his Prayers, a cooler upon his Zeal and Charity, and a stain upon all his Duties and Good Works. This makes him groan, and cry out, *Oh! wretched Man that I am! who shall deliver me from this Body of Death?* This is an Evil always present; the holy Man shakes himself, and yet it adheres; he flies, and yet it encompasses; he mortifies, and yet he must mortify on; it is not, it will not be extinct till Death dissolves him into dust: He

Chap. 12.

prays, weeps, ſweats, fights, runs, labours, and yet he cannot make a total riddance of it. However, he indulges it not; in like manner is it with his daily Infirmities; theſe are not indulged, but they lie as an heavy burden upon him: he wiſhes for, he breaths after Perfection: Oh! that there were no remaining Sin, no moats of Infirmity: But alas! it will not be here; *Concupiſcere nolo, & concupiſco*, ſaith the Father; Innate corruption will be ſtirring and bubling up in us; all that can be done on Earth, is to war and fight againſt it; the Triumph, the Crown of ſinleſs Perfection can be found no where but in Heaven: But to clear this Particular, I ſhall ſet down two things.

Auſt. de Temp. Serm. 45.

The one is this: A Man, who indulges or allows ſin in himſelf, cannot, while he doth ſo, lead an holy Life: he hath no Principles for it; no Principle of Repentance; he cannot mourn over ſin, while he joys in it; he cannot hate ſin, while he loves it; he cannot forſake ſin, while he follows after it: No Principle of Faith; he cannot truſt in God's Mercy, when he rebels, and is in Arms againſt him; he cannot receive the Lord Chriſt, when he hath another Maſter to rule over him; he cannot cloſe in with the precious Promiſes of the Goſpel, when he embraces the lying Promiſes of Sin. No Principle of Holy Love; he cannot truly love God, with an Idol in his Heart; he cannot love him, and cloſe in with ſin his great Enemy; he cannot love him, and habitually, willingly violate his Commands: Such an one can have no pure Intention towards God's Will or Glory: not towards God's Will; he obeys with a *ſalvo* or exception; he picks and chuſes among the Divine Commands; he complies only with thoſe Commands

which

which cross not his darling Lust. The *Jewish Rabbins* say; He that saith, I receive the whole Law, except one word only, despises the Command of God. The same Divine Authority is upon all the Commands; and that Obedience, which is with the exception of one Command which crosses the indulged Lust, is as none at all: Nor yet towards God's Glory: How can he glorify God, who by willful sinning dishonours him? or how can he aim at that Glory, who aims at the satisfaction of his own Lust? or which way can one promote two such contrary ends, as that Glory, and his own Satisfaction? Heaven and Hell, Light and Darkness, Holiness and Impurity may as soon be reconciled, as two such contrary ends can meet together. Every indulged Lust is one Idol or other; either it is *Baal*, Pride and Lorliness, or *Ashtaroth*, Wealth and Riches, or *Venus*, carnal and sensual pleasure, or *Mauzzim*, Force and earthly Power; unless the Idol be put away, we cannot serve God in an holy Life.

The other thing is this: It is of high concern to an holy Life to mortify Sin. An holy Man is one in Covenant with God; therefore he must maintain war against Sin, the Enemy of God; Sin is an opposite to God, a rebellion against his Sovereignty, a contradiction to his Holiness, an abuse to his Grace, a provocation to his Justice, a disparagement to his Glory; and how can an holy Man, a Friend of God do less than set himself against it, that he may kill and utterly destroy it? *Ye that love the Lord, hate evil*, saith the *Psalmist*, *Psal.* 97. 10. The Exhortation is pregnant with excellent Reason: If you do indeed love God, who is Purity, Power, Wisdom, Excellency it self; ye can do no less than hate Sin, which is Pollution,

Chap. 12. Weakneſs, Folly, and Vileneſs; and if you do hate it, you will ſeek the utter ruine and extirpation of it: an holy Man is one in union with Chriſt, and upon that account he muſt mortify Sin: in Chriſt crucified he hath a pattern of Mortification; what was done to his pure Fleſh in a way of Expiation, muſt be done to our corrupt Fleſh in a way of Mortification. The Nails which faſtned him to the Croſs, tell us, that our corruption muſt have ſuch a reſtraint upon it, that it may, like one on a Croſs, be diſabled to go forth into thoſe acts of ſin which it is propenſe unto; the piercing and letting out his Heart-blood, ſhews us that the Old Man muſt not only be reſtrained, but pierced; that the vital Blood, the internal love of ſin may be let out of the Heart; he was active in his Paſſion; he freely laid down his Life, yet violence was done to him; in like manner we muſt freely ſacrifice our Luſts; we muſt willingly die to ſin, yet ſin muſt not die a Natural Death, but a violent one; it muſt be ſtabb'd at the heart, and die of its wounds: And, becauſe it will not die all at once, it muſt by little and little languiſh away till it give up the Ghoſt; there muſt be Mortification upon Mortification, becauſe ſin is long a dying. But further we have from Chriſt not an Examplar of mortification only, but a Spirit and Divine Power for the Work, while by Faith we converſe about the wounds of Chriſt; We have that Spirit from him, which mortifies the deeds of the Body, *Rom.* 8. 13. That mind of Chriſt which makes us ſuffer in the Fleſh, ceaſing from ſin, *That we may no longer live to the Luſts of Men, but to the Will of God*, 1 *Pet.* 4. 1, & 2. If then the holy Man will live like himſelf, and as becomes a Member of Chriſt, he muſt by that Vertue and Spirit, which he

hath

hath from him, crucify his Lusts and Corruptions: Chap. 12.
Thus the Apostle, *They that are Christ's, have crucified the Flesh with the Affections and Lusts*, Gal. 5. 24. They ought to crucify them; they do crucify them so far, that sin can reign no longer; they go on crucifying every day more and more, that the body of sin may be destroyed.

Moreover, An holy Man hath such a Divine Faith, as blasts all the World in comparison of Heavenly things; in the Eyes of Faith, Earthly Riches are not the true ones: those Treasures which glitter so much to Sense, are but poor moth-eaten things; the World's substance is but a shadow, an apparition, a thing that is not; too low for an immortal Soul to aim at; too mean to enrich the inward Man; the sensual pleasures which ravish Flesh and Blood, are but the vain titillations of the outward Man; Momentary things; such as perish in the using, and die in the embraces, leaving nothing behind them but a sting and worm in the Conscience of the poor voluptuary. Mundane Glories, which take carnal Men so much, appear to be but a blast; a little popular Air: to a Man up among the Stars, the whole Earth would be but a small thing; and to a Man who by Faith converses in Heaven, Earthly Crowns and Scepters are no better. Now when Sin, which uses to wrap up it self in one piece of the World or other, is blasted in its Covers and Dresses of apparent Good; when those Pomps and Fancies of the World, which usually paint and cover Sin, to render it eligible unto Men, are discovered by Faith to be but vanities and empty Nothings, Sin will be loved no longer: nay, it will look according to its own hue like a vile, base, deformed thing, fit for nothing but to be hung upon a Cross; there to

die

Chap. 12. die and expire. Hence it appears, that an holy Man as long as his Faith discovers a vanity and nothingness in the fairest prospects of the World, must needs overcome the World, and the lusts of it. Again, An holy Man, according to that supernatural Consecration which is upon him, surrenders up his Love, and Joy, and Delight to God and Christ and Heavenly things; the stream of his Heart, which before run out upon the lying vanities here below, is now turned to the excellent things above; his Conversation is in Heaven; his Treasure and his Heart are both there; and then what must become of Sin? must it not needs die away, and become as a Body without a Spirit in it? It is the Love, and the Joy, and the Delight of Man which animate Sin; but if these are not here any longer, but risen and gone away into the upper World, to place and center themselves upon the excellent objects which are there, then Sin must needs languish and die away; it hath nothing to animate or enliven it any more: were this Divine surrender in perfection, Sin could not so much as be; and proportionably where it is but in truth only, Sin must needs grow heartless and powerless. Notable is that of the Apostle, *Walk in the Spirit*, *i. e.* in the Elevations of holy Faith and Love, *and ye shall not fulfill the lusts of Flesh*, *Gal.* 5. 16. Sin shall grow weak, and by little and little give up the Ghost.

To conclude this Character; An holy Man, which way soever he looks, sees just reason to mortify Sin; the rectitude of the Law saith, It must die for its crookedness and ataxy: the threatning of Death saith, It must die, or the Soul must die in the room of it. The bleeding Wounds of our dying Lord say, That the Crucifier must not be spared, but die after that manner.

That

That excellent Gueſt, the holy Spirit, ſaith, It is too vile a thing to live under the ſame roof with it ſelf. The precious immortal Soul ſaith, The wounds and turpitudes of it are too intolerable to be endured any longer. Heaven, that bleſſed Region, ſaith, It is not to be tolerated by any who mean to enter into that place. We muſt then *mortifie the deeds of the Body, that we may live*, *Rom.* 8. 13. that we may live a Life of Holineſs here, and a Life of Glory in another World.

Sixthly, An holy Life is not made up of the Exerciſe of this or that Grace in particular; but of the Exerciſe of all Graces, *pro hic & nunc*, as occaſion ſerves. St. *Peter* ſaith, *That we muſt add to our Faith Vertue, to Vertue Knowledge, to Knowledge Temperance, to Temperance Patience, to Patience Godlineſs, to Godlineſs Brotherly kindneſs, and to Brotherly kindneſs Charity*, 2 *Pet.* 1. 5, 6, 7. Holy Men, who are partakers of the Divine Nature, ſpoken of immediately before, have Grace upon Grace; and muſt, as occaſion ſerves, exerciſe one after another, that there may be a Conſtellation of Graces appearing in their Lives, to give the more full reſemblance of the Perfections which are in their Father in Heaven; our Saviour Chriſt (in whom all Graces are ſet forth in lively and Orient colours, and are really and practically exemplified to our view) had this character juſtly given him, *he went up and down down doing good*; every ſtep one odour of Grace or other brake forth from him: Subjection to Parents or Magiſtrates, or Zeal towards God, or Humility in waſhing his Diſciples feet, or Meekneſs under falſe Accuſations, or melting Compaſſions letting out cures on the Bodies and Heavenly truths on the Souls of Men, or admi-

rable

rable Patience under great ſorrows and ſufferings; one glorious Ray of Holineſs or other was always coming from him: Proportionably, an holy Man, Who is a living Member of Chriſt, muſt be in his meaſure *holy in all manner of Converſation*, 1 *Pet*. 1. 15. In the Original it is, ἐν πάσῃ ἀναστροφῇ, which way ſoever he turn himſelf, he muſt be holy in it: he muſt have a reſpect to God at every turn; this will beſt appear by the particular parts of his Life.

Take an holy Man in Divine Ordinances, there he is holy: He would firſt be ſure that he is in a right Church, and in a right Ordinance; in a right Church; for there the Lord commands the Bleſſing, even Life for evermore; in a right Ordinance, for unleſs the Inſtitution be from God, the Benediction cannot be expected from him: and then he would ſerve God in a right manner, and ſanctify his Name in his approaches; when he comes to an Ordinance, he hath high thoughts of God, as being the Infinite Majeſty of Heaven, the Excellency of all Perfections; one whom Angels adore, and Devils tremble at: accordingly he lies low before God; he ſerves him with Reverence and godly Fear; he draws nigh to him, yet forgets not the infinite diſtance between them; he bluſhes to think that he muſt go before ſo pure a Majeſty, with the duſt of Mortality about him: and again he bluſhes to think, that he muſt do ſo in the ſpots and rags of many Infirmities, which being in the Soul are much more abaſive than thoſe in the Body. The Beams of the Divine Glory ſtrike an holy awe into him, and make him conclude, That a Soul, though entirely given up, is to God but a little, very little thing; but as a Beam to the Sun, or a drop to the Ocean; and, which

which is matter of more ſhame and abaſement; the Soul is much leſs, in that the innate corruption holds back, and the bewitching World ſteals away a great deal of it from God: very little or rather nothing it is, that we can give to him; however the holy Man, ſuch is his Divine temper, would not abate any thing, but endeavour in Ordinances to give God his Spirit and higheſt Intention; he knows that God is a Spirit, and meer bodily worſhip is as nothing to him: what is the bowing of the Knee, when there is an Iron Sinew of Rebellion within? or the lifting up of the Hands or Eyes, when there is an earthly depreſſion upon the affections? to what purpoſe is an open Ear, when the Heart is deaf and ſhut up againſt holy Truths? And what a ſhadow, a meer lye in worſhip is the Body, when the Mind is ſtole away and gone after Vanity? He therefore ſets himſelf to ſerve God in ſpirit and truth; while God is ſpeaking to him in his Sacred Word, he would have no converſe at all with worldly objects; he bids theſe ſtand by, and not interrupt his attention, while he is ſpeaking to God in prayer; he would not only pour out words to God, but his very Heart and Spirit, if it were poſſible, all of it, without reſerving ſo much as a glance or a piece of a broken thought towards carnal things; a Duty to the Great God is a thing of vaſt import and conſequence; therefore he would do it with the greateſt ſtrength of intention and affection. *David* like he calls upon his Soul, and all that is within him to intend the thing in hand; but becauſe when he hath done his utmoſt, there will yet be many failures and infirmities; the holy Man looks up to Mercy for a Pardon, and offers up all his Duties in and through Jeſus Chriſt the great Mediator. In the Old Te-

ſtament the holy Man prayed thus, *Remember, O my God, and ſpare me*, Neh. 13. 22. *Enter not into judgment with thy Servant*, Pſal. 143. 2. *If thou, Lord, ſhouldeſt mark iniquities, who ſhall ſtand?* Pſal. 130. 3. The ſenſe of their many imperfections made them fly to a Mercy-ſeat: In the New Teſtament we are expreſly directed, *To do all in the Name of the Lord Jeſus*, Col. 3. 17. *To make our approaches to God in and through him*, Eph. 2. 18. *To offer up ſpiritual Sacrifices acceptable to God by him*, 1 Pet. 2. 5. Every Duty muſt be tendred unto God in and through the Mediator: therefore the holy Man doth not ſtand upon the Perfection of his Services, but implore a Pardon of his Infirmities; neither doth he tender his Services immediately unto God, but he puts them into the hand of Chriſt, that being perfumed, and as it were, glorified by his merits, they might from thence aſcend up before God, and be graciouſly accepted by him. Moreover, becauſe Ordinances are but Medium's and Chanels of Grace, the Holy Man in the uſe of them lifts up his Eyes to God, to have them filled with the Divine Spirit and Bleſſing; a meer outward Sanctuary of Ordinances will not ſerve his turn; he would ſee the Power and the Glory, the goings of God in it: He cannot live by Bread only; not the Life of Nature by the Bread of Creatures only; not the Life of Grace by the Bread of Ordinances only: in both he waits for that word of Bleſſing, which proceeds out of God's Mouth; this is that which makes the Ordinance communicate Grace and Comfort to us: When the Word is preached, it is not enough to the holy Man to have the Sacred Truths outwardly propoſed, or to hear the voice of a Man teaching the ſame; but his Heart and

and his Fleſh cry out for the Living God. Oh! that God would ſpeak inwardly in words of Life and Power! that deep and Divine impreſſions might be made upon the Heart, to ſanctify it by the Truth, and to caſt it more and more into the mould of the Divine Will! Oh! that God would come and ſhine into theHeart,that he would uncover the holy things, and bring forth Evangelical Myſteries to the view, that the Heart might be raviſhed in the ſweet odours of Chriſt; that the Promiſes might flow out as a Conduit of Celeſtial Wine, and make the Soul taſte ſome drops of the pure Rivers of pleaſure which are above! This is the deſire and expectation of the holy Man in hearing; in like manner in Prayer it is not enough to him to pour out words before God, but he looks for the holy Spirit, to help his Infirmities, and breath upon his Devotions; that as Chriſt pleads above by his Merits and Sweet-ſmelling Sacrifice, ſo the Holy Spirit may plead in the Heart with ſighs and groans that cannot be uttered; being conſcious to himſelf, what a thing his Heart is; how much coldneſs, hardneſs, ſtraitneſs is yet remaining there; he waits for the Spirit to be as fire from Heaven to inflame the Heart,and make it aſcend up unto God;to melt it,and make it open and expand towards Heaven, to ſet it a running in Spiritual fluency and enlargements towards God. The holy Man eſteems all to be loſt and to no purpoſe, unleſs he can have ſome converſe and communion with God in every ordinance: his Heart and the Ordinance have both the ſame ſcope and tendency, that there may be a Divine intercourſe between God and him; *God draws, and he runs, Cant.* 1.4. God ſaith,*Seek ye my Face*; And the Soul anſwers, *Thy Face, Lord, will I ſeek, Pſal.* 27.8.

Chap. 12.

There are Divine Influences and Spirations on God's part, and there are compliances and responses in the holy Heart; in Prayer it burns and aspires after him who set it a fire by the communications of his Grace and Love; in Praise it carries back the received Blessings, and lays them down at the feet of the great Donor; in the hearing of the Word, it hath something or other to answer to every part; it trembles at the threatning; it leaps up, and in triumphs of Faith embraces the Promise; it complies with the pure Command in holy Love and Obedience: without this Communion, in which God and Man spiritually meet together, the holy Man looks on Ordinances, but as dry empty things, void of Life, and separate from their chief end; but if the holy Spirit breath upon the Heart, and that breath out it self to God; if the Soul set it self to seek God's Face, and that irradiate the Duty; then the Ordinance is full of Life, and reaches its end. The holy Man then perceives that God is in it of a truth: hence one, as *Bellarmine* relates, used to rise from Duty with these words, *Claudimini oculi mei, claudimini, nihil enim pulchrius jàm videbitis*; Be shut, O my Eyes, be shut, for I shall never behold a fairer object than God's Face, which I have now beheld.

Take him in Alms and Charity, he is holy there; he knows that he was born, nay, and by a Divine Generation born again, that he might do good: It was a notable Speech of the Philosoper, The Beasts, Plants, Sun, Stars were designed for some work or other, σὺ δὲ πρὸς τί; and what are you for? When he thinks that he is a Man, a rational Creature, and, which is more, a new Creature, and by Adoption one of the Seed Royal of Heaven; he sees a

ne-

necessity laid upon him to be fruitful in Charity and Good Works: If he who hath a first and a second Birth, who hath the good things of Nature and Grace, do not do good, who shall do it? or where may it be expected? The holy Man therefore sets himself to do good; he doth not only do the outward work of Charity, but he doth it readily and freely; when an object of Charity meets him, he doth not say, Go and come again, when he himself goes to the Mercy-seat, he would not have God delay or turn him off after that manner: Neither will he do so to his poor Brother, not only the command of God, but the taste; that he hath, of the Divine Grace, make him ready and free in good Works; his Good Works have not only a Body, but there is a free Spirit in them; and as the thing given supplies the Receiver's want, so the manner of giving revives his Spirit: The holy Man doth not only give Alms, but he doth it out of Love and Compassion; *Beneficentiâ ex Benevolentiâ manare debet*; he doth good out of good will; he opens his heart as well as his hand; he doth not only draw out his Alms, but his Soul to the hungry; he doth not only give outward things, but himself in real compassions to the afflicted: he knows that Sacrifice is not acceptable to God without Mercy; no more is the outward Alms-deed without inward Pity; he therefore as the Elect of God, puts on Bowels of Mercy, that when his hand is distributing, his Bowels may be moved towards those in misery; that he may not give a meer external thing, but *aliquid sui ipsius*, something of himself; I mean, his Compassion; it doubles the Alms to give it with Pity; meer Mercy in it self is a comfort to the afflicted, but when it comes with a supply

Si nihil habes, da lacrymulam; magnum enim solatium afflicto est misericordia, Naz. Orat. 16.

of

Chap. 12.

of necessaries in its hand; it is then a comfort in matter and manner. Moreover, the holy Man hath not only humane Bowels, but Christian; in all his acts of Charity he moves from an high Principle, and unto an high end: and upon that account the Apostle calls those acts *Pure Religion*, *Jam.* 1. 27. And St. *Austin* call them a Sacrifice, a Divine thing. First, I say, He acts from an high Principle; he doth not extend Mercy to Men in misery, only out of humanity, but out of love to God; he doth not respect them, meerly because they are his own Flesh, such as are in conjunction of Nature with him; but chiefly because they are rational Creatures, such as stand in Relation to God, and are capable of union with him; the love of God, (who alone is to be loved for himself) is the great Wheel which moves our Love and Mercy towards our Neighbour. St. *John* argues thus, *Whoso seeth his Brother have need, and shutteth up his Bowels of compassion from him, how dwelleth the Love of God in him?* 1 *Joh.* 3. 17. It is all one, as if he had said, There is no Love of God at all in him; for if there were any that would open his Bowels towards his Brother, Piety towards God is the right Fountain of Charity towards Men. Again, He acts unto an high end; *Charitas est motus animi ad fruendum Deo propter ipsum, & se & proximo propter Deum*, saith St. *Austin*, Charity is the motion of the Soul to enjoy God for himself, and it self and its Neighbour for God. The holy Man in his acts of Charity hath a Supream respect unto God; he would resemble and glorify God in them; there is nothing wherein he can shew himself more like unto God than in Mercy and Love: God, when he pro-

Ipsa misericordia, si propter Deum non fit, non est Sacrificium: Sacrificium res divina est. Aust. de Civ. Dei l. 10. c. 6.

De Doctr. Christ. l. 3. *c.* 10.

proclaims his Name, *Exod.* 34.6. insists very much upon Mercy. *He is good, and doth good, Psal.* 119.68. Therefore the holy Man would be still a doing of good, that he might in his Sphear, though but a little one, resemble that God; who doth good in the great Sphear of Nature; God makes his Sun to shine and rain to fall every where: and the holy Man, who would be like him, endeavours to shine in good works, and drop in Charities upon all occasions; in all he would have no other center than God and his Glory; his aim is, that those drops and models of Mercy which are in him may bear witness to the infinite Fountain and Ocean of Mercy which is above; still he desires that God in all things may be glorified.

Take him in prosperity, he is holy there. I may say of him what the Historian saith of *Mauritius* the Emperour, His Prosperity doth not make him leave his Piety. He esteems himself less than the least of God's Mercies; he holds all that he hath *in capite* of God the great Donor; he desires to see free Grace in every crum of Bread, drop of drink, and moments patience; when there is a Table spread, and a Cup running over, and an affluence of all good things; he suffers nothing to be lost; but returns all in a thankful acknowledgment unto the giver: Thus holy *David, All things are of thee,* 1 *Chr.* 29.14. Life, Health, Peace, Prosperity, the whole Catalogue of Blessings are from God; the holy Man looks on it as no less than Sacriledge to substract the least fragment from him. He looks upon Blessings in dependance upon their Original; he sees the sence and meaning of them to be this, that our hearts may be guided and directed by them to the infinite Fountain of Goodness. He possesses them, but he

will

will not be poſſeſſed by them; they may flow round about him, but they muſt keep their diſtance, and not enter into the heart, which is reſerved as an holy place for God; while they ſtand without and miniſter to the outward Man, they are Bleſſings, and Glaſſes of the Divine Goodneſs; but if once they lean their ſtation, and are taken into the Heart, they are Idols and Vanities; there is a blaſt and a curſe upon them, becauſe they turn away the Heart from God the Fountain of Living Waters: In the midſt of all outward Bleſſings, the holy Man is but a Pilgrim in this World; here is not his Happineſs his happineſs or center of reſt; he looks after far greater and nobler things than thoſe which grow here below; Corn, and Wine, and Oil are in his Eyes but poor things in compariſon of God's favour: Heaven is his Country, and by a Divine touch, from thence, his Heart, though courted by the World, will point thither; he reſolves with himſelf, he will be happy only in God, and in nothing elſe: whilſt he is here, he uſes his outward good things in the fear of God. He knows that *The Earth is the Lord's, and the fulneſs thereof:* God is the abſolute Proprietor, and Man but a Steward only. The poor Man in his neceſſities hath a right to have ſupply out of the ſuperfluities of the Rich; the Charity of the Rich is but *Fidelitas in alieno*, Faithfulneſs in that which is another Man's, *Luke* 16. 12. Riches are a Talent and muſt be accounted for; if oppreſſion make the beam cry out of the wall, or if outward things become the fuel of luſt, or if the non-uſer bring a ruſt upon them, it will be a very ill reckoning at the laſt day; therefore the holy Man endeavours to perform his truſt; he is, what his Riches call for, rich in good Works; the Good-

Goodneſs of God to him makes him good to others; the open hand of the great Donor makes him aſhamed to ſhut his own: his great intereſt lies in the other World; and upon that account he exchanges his outwards things thither, by ſuch acts of Charity as follow him, and live for ever.

Take him in adverſity, he is holy there; as in proſperity his anſwer is (what was ſo much in the mouth of the ancient Chriſtians) *Deo gratias*, God be thanked for this Mercy and that Mercy; ſo in adverſity, his anſwer is an holy Silence under God's hand: or if he open his mouth, it is in ſome ſuch Language as that, *It is the Lord, let him do what ſeemeth him good:* who ſhould ſit at the Stern, and rule all, but he? his Will is ſupream, and a law to it ſelf; his actions are all juſt and wiſe; the holy Man will not murmur or charge him fooliſhly; he will not interpoſe in the Government, or ſo much as ſtart a thought that things might be better ordered than they are; what ever his ſufferings be, ſtill he would have God govern; ſtill he concludes, nothing can be better than that which God doth. When he is toſſed on Earth, he caſts his Anchor in Heaven; his Heart is fixed, truſting in the Lord; in an admirable manner he hangs upon him who ſmites him; he adheres to him who ſeems to caſt him off; he looks for a ſecret ſupport from him, who preſſes him down; he expects that the very hand which wounded, ſhould heal him; though all outward things take wing, and fly away; he will not part with God; though God wrap up himſelf in a cloud of black Providences, yet he will wait at the door of one Promiſe or other, till he have a ſmile or glimpſe of the Divine favour; and, if that be ſuſpended, yet he will wait on, and comfort himſelf, the affliction is not Hell; all the

Auſt. *in Pſal.* 132.

Chap. 12.

troubles of this Life are but the ashes of the furnace, a little time will blow them away; and then comes an Heaven, an Eternity of joy and comfort which pays for all: The holy Man will wait, but that is not all, he sets himself seriously to read the meaning of the Cross; and by comparing his Heart and this affliction,he picks out the sence thus, Here, saith he, pointing to his Heart, is the vanity, and there's the Fan which drives away the Chaff; here's the dross of earthly affections, and there's the Fire which melts it away; here are the ill humours, and there the bitters Pills which purge them out; and while he is humbling himself in such considerations as these, at last he comes to read Love in the Cross; and to have a sweet experience, that even that works for his good; God doth it in faithfulness to wean him from the Breasts of Creatures; and to endear Heaven to him; to make him learn that great Lesson, To be subject to the Father of Spirits, and live for ever; to make his Faith and Patience come forth as gold doth out of the Furnace, in their pure lustre and glory: and, as soon as he perceives this, all is well; he can now sit down, and sing *Deo gratias*; not to Blessings only, but also to Afflictions; upon the whole account he finds, That it was good for him that he was afflicted. Thus he sanctifies God under the Cross.

Take him in his Contracts and Dealings in the World, he is holy there; he doth, according to that golden Rule, Do to others as he would have them do to him. In his Contracts he deals *Bonâ fide*, truly and honestly: so he makes, and so he performs them. In Selling, he will have no more gain than what is reasonable, and in a just proportion: In Buying, he will allow as much; he imposes not upon an unkillful

unskillful Person, but uses him as one would a Child, in a fair manner; he will not ὑπερβαίνειν, go beyond his Brother; he will not have *Lucrum in Arcâ, damnum in Conscientiâ*, gain in the Purse, with loss in the Conscience. No; he loves plainness, he speaks the truth, he doth that which is just and right; he carries himself like a true honest Man; and this he doth with a respect to God. Three great things God calls for in the Prophet, *To do justly, and to love Mercy, and to walk humbly with God, Micah* 6. 8. If there be no Righteousness, there will be no Mercy; if there be no Mercy, there will be no humble Walking with God. Three great things the Gospel Grace calls for in the Apostle, *To live soberly, righteously, and godly in the World, Tit.* 2. 12. Here is *Summa Vitæ Christianæ*, the total of Christianity, to live soberly, as to our selves; righteously as to others; and godly as to God. Still Righteousness is one of the three; the holy Man deals justly, not meerly because it is congruous to his own Reason, but because it is congruous to the will of God: the fear of God urges him to it; If he did oppress, *Destruction from God would be a terror to him, Job* 31. 23. A Divine *Nemesis* would pursue and overtake him: the love of God constrains him to it; God is true to him, and he will not be false to others. God is mercifull to him, and he will not be unjust to others. The honour of Religion calls for it from him; He that is pious in the first Table, must not be wicked in the second: A Christian must not in Honesty be below a Pagan; the Child of Grace must not live against Principles of Nature; Grace is not to take away Morality, but to refine and spiritualize it. An horrible shame and blot it would be upon Christianity, if Pagans should

Chap. 12. live as Men in just and fair dealing among themselves; and yet Christians should live as Wolves or Beasts of prey, tearing and devouring one another. *In nobis Christus patitur opprobrium*, saith *Salvian*, As often as we do wrong, the Holy *JESUS* suffers a Reproach in us: The Holy Man therefore will deal justly, that Religion may not suffer by him.

De Gub. Dei lib. 4.

Lastly, Take him in a Calling, he is holy there; he knows he must not be idle. That of *Cato* hath been received as an Oracle, *Nihil agendo, malè agere discis*; Idleness teaches to do evil; it opens an ear to every extravagant motion; it entertains every sinful fancy; it tempts the Devil, the great Tempter, to tempt us. St. *Jerom* adviseth his Friends thus, *Semper aliquid boni operis facito, ut Diabolus te semper inveniat occupatum*, Be always a doing of some good thing, that the Devil may not find thee at leisure: the Holy Man therefore will have a Calling, and *therein he will abide with God*, 1 *Cor.* 7. 24. and his Works, by a Divine Prerogative, *are wrought in God*, *Joh.* 3. 21. The Ordinance of God, which saith, That he must eat *in sudore vultûs*, in the sweat of his brow, presses him to diligence, that he may do what the idle Man cannot, eat his own Bread. The All-seeing Eye of God, which is upon all his ways, makes him faithful in his station: A mean Servant, if holy, serves *in singleness of Heart, fearing God*, *Col.* 3. 22. The Eye of God which is upon him, causes him to be upright in the service; the Holy Man in the Works of his Calling so carries himself, *ac si nihil aliud in hoc mundo esset præter illum & Deum*, as if there were none in all the World besides himself and God; still his Eye is upon God; what ever he doth he doth it heartily, *as unto the Lord, and not unto Men*, *Col.*

Davenant in Col. c. 3.

Col. 3. 23. The great end and center of his actions is God's Glory, and under that he designs to do good to Men; he would *conferre aliquid in publicum*, casts in something into the common good of Mankind: An Holy Magistrate hath the fear of God upon him; he judges not for Man, but for the Lord; he judges righteous Judgment; and that, as the *Rabbins* say, is a sure sign that the *Shecinah*, the Divine Presence is with him in the judgment: An Holy Minister carries with him an *Urim* and *Thummim*, Light in his Doctrine, and Integrity in his Life. He burns in zeal for God and Christ; he melts in labours and compassions for the Souls of Men. His *Motto* is the same with that of Mr. *Perkins*, *Verbi Minister es, hoc age*. In a word, whatever the Calling be, the Holy Man is active, faithful, bent for the Glory of God; still he remembers that he is a Christian; Religion hath an influence upon his Calling. His particular Calling, which is *Vocatio ad munus*, to a course of Life, is made subordinate to his general Calling, which is *Vocatio ad Fœdus*, to the Faith and Obedience of the Gospel.

Thus wee see, An Holy Man is like himself at every turn, as occasion is; one odour of Grace or other is still a breaking forth from him.

Seventhly, In an Holy Life there is not only an exercise of Graces, but in that Exercise a growth of them; the Holy Man of a Plant comes to be a Tree of Righteousness; of a Babe he comes to be a Man in Christ; he goes from strength to strength; his path is as the shining Light, *which shines more and more unto the perfect day*, *Prov.* 4. 18. He travels on from Vertue to Vertue, to meet the everlasting day: He grows in every part of the New Creature, till he

come

come to Heaven, where Grace is perfected in Glory. His Knowledg grows; by following on to know the Lord, he comes to know more of him; by doing of God's Will, he comes to underſtand it better than ever he did; the Eye is more open, the Heart is more unvailed, the Truth is more ſealed to the Mind, the Underſtanding is more quick in the Fear of the Lord, the Taſte and Savour of Divine things is higher than it was before: he had at his firſt Converſion a ſpiritual Knowledg and Underſtanding, but exerciſing himſelf to Godlineſs, he comes by degrees *to all Knowledg*, 1 *Cor*.1.5. and *to Riches of Underſtanding*, *Col*. 2.2. Notions are enlarged, and withal Heavenly things are known *per guſtum ſpiritualem*, by a Spiritual taſte of them: his Faith grows; at firſt there was but *contactus*; but upon the Exerciſe of Graces there comes to be *complexus fidei*; the touch of Chriſt by Faith is advanced into an embrace; the recumbency on his Blood and Righteouſneſs is ſtronger; the ſubjection to his Royal Scepter is more full than it was; the reliance on Promiſes and compliance with Commands are both raiſed up to an higher pitch than they were before; at laſt Adherence comes to be Aſſurance. His Love grows; there comes to be an higher eſtimate ſet upon God, a cloſer union with him, a greater complacence in him than there was before. At laſt *Love becomes a vehement flame*, *Cant*. 8.6. *Flamma Dei*, the Flame of God, which burns up the earthly Affections, and aſpires after the full fruition of God in the Holy Heavens. Alſo, his Obedience and Patience are upon the increaſe: by much obeying, the Intention becomes more pure, the Will more free, the Obedience more eaſy and abundant; he doth not only do the Work of the Lord, but he abounds

abounds in it; he doth not only bring forth Fruit, but *much Fruit*, *Joh.* 15.8. By patient bearing of Afflictions, the Art or Divine Mystery of suffering comes to be understood; the Heart is yielded and resigned up to the Divine pleasure; he would be what God would have him be; he hath not only patience, but *all patience*, *Col.* 1.11. Patience hath not only a Work, but *a perfect Work*, *Jam.* 1.4. Thus in the Holy Man Grace is still a growing.

Further, The Holy Man grows every way; he grows inward; by exercising himself to Godliness his Vital Principles become more strong, his Supernatural Heat is increased; his inner Man is strengthened more than ever it was before: he hath a Divine vigor to overcome corruptions, to repel temptations, to live above earthly things, to perform Heavenly duties, and to endure sufferings. He is strengthened *in the inner Man*, *Ephes.* 3.16. and that ἐν πάσῃ δυνάμει, *in all Power*, *Col.* 1.11. to do what is decorous to his spiritual Nature: he grows outward; he hath not only the fruits of Righteousness, but *he is filled with them*, *Phil.* 1.11. The influences of Grace, and supplies of the Spirit make him to bring forth much fruit, and that with great variety; as occasion serves, all the fruits of the Spirit, *Love*, *Joy*, *Peace*, *Long-suffering*, *Gentleness*, *Goodness*, *Faith*, *Meekness*, *Temperance*, (which the Apostle mentions, *Gal.* 5.22, & 23.) break forth from him in their spiritual Glory: *He is like the Tree planted by the Rivers of Waters*, *Ps.* 1.3. which hath a fruit for every Season; or like *Joseph's Fruitful bough by a Well, whose Branches run over the Wall*, *Gen.* 49.22. There is a redundance and exuberancy of Holy Fruits, which shew that he hath a Divine Spirit, a Well of living Water in him spring-

ing,

Chap. 12.

ing up into all Obedience and good Works. He grows upward; by conversing in holy things, he is unearthed and unselved; he converses more than ever in Heaven; the Glory of God is more precious to him; his Intention towards it is more pure than it hath been; he waits and longs to be in that Blessed Region where God is all in all: Every Duty and Good Work looks up more directly than was usual to God the great Center and End of all things: He grows downwards, I mean in Humility; by conversing with God he comes to have a greater Light than ever; which discovers the Majesty and purity of God, the rectitude and Holiness of the Law, the infirmity and reliques of Corruption in the lapsed Nature of Man; and this Discovery makes him very humble and vile in his own Eyes, even his very lapses and falls serve occasionally to this growth: Hence St. *Austin*, treating on those words, *All things work together for good to them that love God*, *Rom.* 8. adds, *Etiam si deviant & exorbitant, hoc ipsum eis faciat proficere in bonum, quia humiliores redeunt & doctiores*; Experience tells him, that he is nothing, and Grace is all.

De Corr. & Grat. c. 9.

Morever, the Holy Man never thinks that he hath Grace enough; never saith, I am perfect, or, I have attained; this would shew him to be no Holy Man, to have no Grace at all. He is still a breathing and pressing after more Grace; the Divine touch, which in Conversion was made upon his Heart, causes it ever after to point towards God the Fountain of Grace: The sweet taste of Grace, which he hath had, makes him earnestly thirst after more;

Inceptio bonæ vitæ in quovis gradu sine desiderio ascendendi ad altiorem, non potest esse sine fundamento præsumptionis, nec sine inclusione tepiditatis, nec sine periculo vivendi in vitiis spiritualibus. Niremb.

more; it's true, he has not a thirst of total indigence; in this respect *he shall never thirst*, *John* 4. 14. but he hath a thirst of Holy desires after more Grace; his Soul pants after more of the Divine Image: Oh! that he were more like unto God! that his Will were swallowed up in the Divine Will! Nothing can satisfie him, unless he be made more Holy. He avoids those things which hinder Spiritual growth; he will not lie in a sink of sensual Pleasures, he will not clog himself with a burden of earthly things, he will not fret away himself in Envy; he will not puff up himself with Pride and Presumption; he will not wither away in an empty fruitless Profession; he will not grieve the Holy Spirit of Grace, or willfully make any wounds in Conscience. All these will be impediments to growth in Grace: therefore he puts them away from him; he busies himself in those things which may make him grow: he is much in prayer, that God would give the increase; that the showres of Holy Ordinances may not drop and come down in vain; that the Gales of the Holy Spirit may fill every Ordinance, that the Sun-shine of God's Favour may make every thing prosper: He knows that none can bless but he who institutes; nothing can make rich in Grace but the Blessing; for that he waits in all his Devotions. He is much in the Holy Word; he hears, reads, meditates, digests it, lays it up as a Treasure; keeps it as his Life; feeds on it as his Meat; hath his Being in it; and all that he may grow in Grace, that *beholding as in a Glass the Glory of the Lord, he may be changed into the same Image from Glory to Glory as by the Spirit of the Lord*, 2 *Cor.* 3. 18. That the Face of his Heart and Life may shine with a Divine Lustre and Beauty: He acts his Faith

Chap. 12. upon Christ, he adheres and cleaves to him: He aspires after more close Union and Communion with him, that by a Divine Spirit and Life from him *he may increase with the increase of God*, Col. 2. 19. that he may live like one in Union and Conjunction with Christ; that he may honour that Glorious Head, in whom the Spirit is above all measure, and from whom it flows down upon all his Members: He exerciſes himſelf unto Godlineſs; he ſtirs or blows up his Holy Graces: He repents, believes, loves, obeys, runs, ſtrives, labours to do the Will of God; and all that he may hold on his way, and grow *ſtronger and ſtronger*, Job 17. 9. In a word, he eſteems it an horrible ſhame and diſparagement to be barren and unfruitful under the Goſpel. What? Is the Divine Nature, which he partakes of, for nothing? every little living Creature propagates and brings forth its Image, and ſhall the Divine Nature have no progeny of good Works to reſemble its Father in Heaven? Are Ordinances given in vain? the outward Rain hath its return in Herbs and Flowers, and excellent Fruits of the Earth; and ſhall the Showers of Ordinances, which come from an higher Heaven than the viſible one, have no return at all? to what purpoſe is Chriſt an Head to Believers? An Head is to communicate life and motion to the Members; and can the Members of ſo glorious an Head as he is, be dry and wither away in an empty unfruitfulneſs? Why is the Spirit communicated, but to profit withal? when it moved upon the Waters at firſt, it brought forth abundance of excellent Creatures in the Material World; and ſhall it it do nothing in the Spiritual one? or ſhall it produce Heavenly Principles in Men, and not bring them into act or exerciſe? Nothing can be more incon-

incongruous than ſuch things as theſe. The Holy Man therefore makes it his great buſineſs in the World, to grow in Grace and in the Knowledg of of Chriſt; to abound more and more in Obedience and Holy Walking, till he come to the Crown of Life and Righteouſneſs in Heaven.

We ſee what an Holy Life is; nothing remains but that we labour after it; lapſed Nature lies too low to elevate it ſelf into Holy Principles and Actions; how ſhould we caſt down our ſelves at God's feet for Regenerating Grace? How much doth it concern us to wait upon him in the uſe of means? to have our Minds enlightened to ſee Spiritual things? to have our Hearts new made and moulded into the Divine Will? to have a precious Faith to receive Chriſt in all his Offices? to have an Holy Love to inflame the Heart towards God? It is God's Prerogative to work ſupernatural Principles in us; let us then look up to him to have them wrought in us. We have loſt the Crown and Glory of our Creation; we are ſunk into an horrible gulf of ſin and miſery: but, Oh! let our Eyes be upon God; he can ſet to his Hand a ſecond time, and create us again unto Good Works; he can let down an Arm of Power, and lift us up out of the pit of Corruption; nothing is too hard for him, he can turn our ſtony Heart into Fleſh; he can by an omnipotent Suavity make our unwilling Will to be a willing one. Oh! wait for this day of Power; and when it comes, give all the Glory to Free-grace, and live as becomes the Sons of God, who are born not of the Will of Man, but of God; it is too too much time we have ſpent in doing the Will of the Fleſh; let us now conſecrate and dedicate our ſelves to the Will of God. In the doing of it let's

Chap. 12. live a Life of Faith and dependance upon the influences of Grace: let's get a ſingle Eye, a pure Intention towards the Will and Glory of God. What good we do, let's do it in an holy Compliance with his Will, in a ſincere ſubſerviency to his Glory. This is right genuine Obedience, in which God is owned as the firſt Principle, and the laſt End; if we depend not on him the Fountain of Grace, how ſhall we ſtand or walk in Holineſs? If we direct not all our good Works to his Will and Glory, how are our Works Holy or Conſecrated unto God? Let's put away our high thoughts and proud reflexes upon ſelf, that we may wholly depend upon his Grace. Let's caſt away all our Squints and corrupt aims from us, that we may directly look to his Will and Glory. Still let us remember, that the work of Mortification muſt be carried on; if we indulge ſin, we rent off our ſelves from God the chief Good and Ultimate End: if we conſecrate our ſelves to God, we muſt needs caſt away ſin from us; the Spirit and Fleſh are contrary Principles, and cannot rule together; the Works of the one and of the other cannot be compounded; the great Centers Heaven and Hell are at a vaſt diſtance, and cannot meet: We muſt therefore die to Sin, or elſe we cannot live to God; let us labour to be Holy in all manner of Converſation; let us go forth and meet God in every diſpenſation; in Ordinances let us meet him with Devotion and holy Affection; in Alms with Love and a free Spirit: in Proſperity with Praiſes and Good Works; in Adverſity with Patience and Silence; in our Dealings with Juſtice and Righteouſneſs; in our Callings with Faithfulneſs and Diligence: In every thing let us walk ἀξίως τοῦ Θεοῦ, worthy of God; as becomes thoſe

who

who are consecrated unto him. Let us so exercise our selves unto Piety, that we may grow in all Graces; that our Faith may be more lively, our Love more ardent, our Humility more low, our Heavenliness more high, our Obedience more full, our Patience more perfect; that we may have our fruit unto Holiness, and the End Everlasting Life. Let us be ever making our selves ready for that Blessed Region; where there are plenitudes of Joy, Crowns of Immortality, Rivers of Pleasures; where God is the Light, Life, Love, All in all to the Saints.

FINIS.

ERRATA'S.

PAge 57. Line 10. read *burned*, p. 72. l. 27. *formally*, p. 75. l. 4. *Vajored*, p. 90. l. 19. *ears*, p. 138. l. 14. *Sun*, p. 141. l. 6. *Vor* p. 148. l. 14. *plenal*, p. 150. l. 17. *Carnal Ordinances*, p. 167. l. 6. *often cast*, p. 203. l. 10. *heart*, p. 247. l. 7. *possibly*, p. 327 l. 20. *none for the Promise*, Ib. l. 21. *capable of*, p. 330. l. 2. *true*, p. 339. l. 3. *Righteousness of God*, p. 343. l. 1. *is it a* Jus Impunitatis, p. 355. in the marg. Note, r. *consecratum est*, p. 366. l. 4. *its subject*, p. 371. l. 12. *the Glory of it, it is ours*, p. 420. l. 10. *expression*, p. 428. l. 21. *ray*.

Reader, *the misplaced Points or Stops do sometimes very much alter or obscure the Sence; let such places be read without any respect to them, and then the Sence will appear.*

Books sold by Thomas Cockerill, *at the Three Legs in the* Poultry, *over against the* Stocks-Market.

Books publish'd by the same Author.

PRecious Faith considered in its Nature, Working, and Growth, *in* 8o.

The Divine Will considered in its Eternal Decrees and holy Execution of them, *in* 8o.

An Answer to a Discourse of Mr. *William Sherlock*, touching the Knowledg of Christ and our Union and Communion with him, *in* 8o.

Morning Exercise at *Cripple-Gate*, or several Cases of Conscience practically resolved by sundry Ministers, *in* 4o.

A Supplement to the Morning Exercise at *Cripple-Gate*; Or several more Cases of Conscience, practically resolved by sundry Ministers, *in* 4o.

The Court of the Gentiles, in 4 Parts, by *Theophilus Gale*, *in* 4o.

Pseudodoxia Epidemica: Or, Enquiries into very many Received Tenets, and commonly presumed Truths: Together with the *Religio Medici*, by *Tho. Brown* Knight, *M. D.* 4o.

A Discourse of Patronage: Being a modest Enquiry into the Original of it, and a further prosecution of the History of it; by *Zachariah Cowdry*, *in* 4o.

The Poor Man's Family-Book, by *Rich. Baxter*, *in* 8o.

The Faithfulness of God considered and cleared, in the